SELECTIONS FROM THE BIBLE

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FROM

THE BIBLE

PART I



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NOTE

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INTRODUCTION

A

Origin and General Character of the Bible

By the term Bible is generally understood the sacred writings of the Christian Church, consisting of two main divisions, the Old Testament, or the sacred literature of the Jewish people, written originally in Hebrew, and the New Testament, containing a record of the work and teaching of Jesus Christ and his apostles, written originally in Greek.

The terms "Bible" and "Testament" require some explanation. The word "Bible" is treated in English as a singular noun, but in its original Greek form it was a plural, meaning "the books." The original usage correctly expresses the fact that the sacred writings of Christendom are not so much one book, as a library or collection of many books, varying widely in character, and belonging to different ages. In course of time, the completed collection of Jewish and Christian sacred writings came to be regarded as one whole, and this growing sense of the unity of the sacred writings as a standard of faith and a rule of life accounts for the modern use of the

word Bible in a singular sense. The term "Testament" is derived from a Latin word, which, though ordinarily used in the sense of a will or a testamentary disposition of property, was the uniform Latin translation of a Greek word used in the Christian Scriptures and in the Greek version of the Hebrew Scriptures in the sense of a covenant, or more especially of the spiritual compact between God and His people. The Old and New Testaments are thus the names that have. from the second century of our era, been applied to the two great divisions of the sacred writings of Christendom, the Hebrew of the Jewish Scriptures containing the record of the old covenant made by God with Moses, and the Greek or Christian Scriptures containing the record of the new covenant established by Jesus Christ with His disciples. These two divisions are regarded by the Christian Church as two vitally related parts of a progressive revelation given to the world in the line of Jewish history, of the mind, character and redemptive purpose of the Supreme Spirit and His relation to man.

In certain important respects, the Bible may be regarded as one book, with one fundamental purpose underlying the whole record. The Old Testament sets forth to record the history of a process of divine education. the history of a nation which regards itself as being called by God to a special knowledge of Himself, in order that as a people and as individuals they might be witnesses and teachers of divine truth to other nations. The New Testament contains the record of what purports to be the culmination of Old Testament aspirations and hopes in the person of Jesus, the anointed of God, who came to

seek and to save the lost and establish the kingdom of God among men. While there is this underlying unity in the sacred Scriptures, we must not forget that the Bible is really a literary collection, or a library, consisting of as many as sixty-six different books. Half a dozen of the shortest books contain only some five hundred to a thousand words each. Half a dozen of the longest books on the other hand contain as many as thirty to forty thousand words each. The authors of these books were all connected with one small country, Palestine, a strip of land lying at the eastern end of the Mediterranean Sea, about 180 miles from North to South, and about 85 miles in average breadth, approximately the size of Wales. Such a country, bordering as it does on three continents, Asia, Africa and Europe, was well fitted to produce a literature that is, by common consent, of world-wide interest and appeal. These books were not written at one time, but during a period extending perhaps over more than a thousand years, thirty-nine, the Old Testament, being originally written in a Semitic language,. Hebrew (apart from a few chapters of two of the books which were written in a kindred dialect, Aramaic), and twenty-seven, the New Testament, in an Aryan language, Greek. The books were not written by any single class or caste, but by governors, prime ministers, scholars, physicians, peasants and fishermen. The type of literature, too contained in the Bible is of a very varied character: Religious History, Sacred Law, Prophetic Rhapsody, Proverbial Philosophy. Devotional Lyric, Personal Correspondence, Biographical Memoirs. The world-wide character of the interest

centering in these sacred writings and of the enthusiasm they have inspired is evidenced by the fact that the Bible has been translated into some five hundred different languages and dialects, a phenomenon absolutely without parallel in the literary history of the world. It is not our purpose here to discuss any theological questions or to raise any controversial issues arising from a study of the Bible. Our immediate concern is with the Bible as literature and its influence on literary hisotry, and here all students of literature are at one in recognising it as one of the great literary heritages of the race. It has, moreover, entered to such an extent into the life and thought and literature of some of the greatest peoples of the world that there is ample ground for the statement of Professor Moulton that "he who is content to leave the Bible unstudied stands convicted as a half-educated man." Much of Milton, for instance, is a closed book to a student ignorant of the outlines of the Bible story and its influence on the life-history of Western nations.

B

Outlines of the Bible Story

(As set forth in the narrative books of the Old Testament.)

According to the arrangement of our English Bible, the Biblical literature consists of sixty-six books, the Old Testament containing thirty-nine, and

the New Testament twenty-seven. The Old Testament books are usually divided into four groups as follows:—

I.	Law	... Genesis to Deuteronomy	5	books.
II.	History	... Joshua to Esther ...	12	,,
III.	Poetry	... Job to Song of Solomon	5	,,
IV.	Prophecy	... Isaiah to Malachi ...	17	,,
			39	books.

The New Testament books consist of the following:—

I.	The Gospels ..	4	books.
II.	The Acts of the Apostles	1	book.
III.	The Epistles of St. Paul	13	books.
IV.	The Epistle to the Hebrews	1	book.
V.	The General or Catholic Epistles	7	books.
VI.	The Revelation ...	1	book.
		27	books.

The books of the Bible which may be regarded, for the purpose of the Bible story, as narrative books are:—

I. The Five Books of the Law.
II. The Twelve Historical Books.
III. The Two Prophetical Books, Daniel and Jonah.
IV. The Four Gospels.
V. The Acts of the Apostles.

We shall seek to review the main outlines of the Bible story as contained in the nineteen narrative books of the Old Testament. It may be noted that the

division of books in the Hebrew Bible, differs considerably from that adopted in modern Bibles, the main difference being that most of the historical books are classed with the prophets.

I. The Five Books of the Law.

These five books have, from the third century A.D., been known as the Pentateuch, a Greek word meaning "the five-fold volume." The English titles of the books, *Genesis*, etc., are taken from the Latin Version made in the fourth century A.D. and commonly known as the Vulgate, while the Vulgate derived the terms from the Greek Version made at Alexandria in the third century B.C. and commonly known as the Septuagint or the version of the Seventy. Most modern scholars have adopted the name Hexateuch or "the six-fold volume" to include the first five books of the Bible and Joshua, the sixth book, on the ground that all six books have affinities in spirit and literary style, and that the same original documents, each with its special characteristics, served as materials used by a final editor or editors in giving the books their present form.

Though these five books are known as the Books of the Law, they are largely narrative in character, their contents consisting of two elements, history and legislation. The book of *Genesis* begins with creation and primeval times, and passes on to Jewish patriarchal life in Canaan and later in Egypt. In *Exodus* we are told of the hard bondage of Israel in Egypt, their deliverance under Moses and Aaron, the giving of the law at Sinai, and the setting up of the

Tabernacle as a sanctuary. *Leviticus* is taken up chiefly with law and ritual. *Numbers* tells of the wanderings in the desert, and *Deuteronomy* is a republication of previous laws in the form of farewell addresses of Moses to the people. Though the books contain these two main elements, history and law, there is one aim kept steadily in view throughout. While the story begins with the early history of the world, and of mankind, it is plainly the history of the nation of Israel that is in view throughout, but of that nation as under special divine discipline and training, a nation chosen of God, in special relations with Him by covenant, and ordained to represent Him to the other nations of the world, that thereby all peoples may be blessed. A recognition of this at the outset will help to an understanding of the Bible story, both of the Old and the New Testaments, as one ordered scheme with a common unity and plan. The five books may now be referred to in slightly greater detail.

(1) *Genesis* derives its name from a Greek word signifying origin or genealogy, and it conveniently designates the book which speaks of the origin of the world and of mankind, and sets forth the genealogy of the chosen people. The first part of the book deals with the early history of mankind. All things are described as having their origin at the hand of God. There was an orderly progression in the plan of creation, and man is represented as being created in the divine image. We are told the story of the entrance of sin and the spread of evil, leading to the judgment of the Flood. The world and all the movements of mankind are exhibited as under the guidance

of the one God. After the Flood there is a new expansion of the race sprung from the family of Noah and a new growth of evil, culminating in the judgment of Babel, the confusion of tongues and the dispersion of mankind over the earth. Through the genealogy of Shem, one of the three sons of Noah, the line is traced down to Terah, the father of Abraham, with the story of whom begins the second part of the book, containing the patriarchal history. When Abraham was in Mesopotamia, there came to him a divine call to separate himself from his kinsmen and proceed to Canaan, the land of promise. The changing fortunes of the fathers of the Jewish race, Abraham, Isaac and Jacob, are set before us with dramatic force. Above all, they are viewed as the chosen recipients of the divine covenant, devoted to a divine mission. The last portion of the book is principally occupied with the elaborate story of Joseph and his brethren, sons of Jacob, and their settlement in Egypt. This forms the link between the family of Abraham and the world empire of Egypt; and the account of the promotion of Joseph to be prime minister of Pharaoh and of the constancy of his devotion to truth and faith and kindred, forms a noble climax.

Moulton remarks regarding the Genesis narratives: "The spirit of the whole is Primitive History: and as such the literary interest has never been surpassed. The devout spirit of Abraham, the world's first missionary, the tent life of Sarah and Hagar, or Leah and Rachel and their maids, the idyllic negotiation by which the marriage of Rebekah is arranged, the perplexities of a patriarchal family in the midst of settled peoples, the fraternal strife of

Esau and Jacob, the character development of Jacob that hovers so strangely between shrewd worldliness and the dawning of a spiritual life—these touch the modern imagination with as much force as the psychology of the latest novel."

(2) *Exodus*, the second book, is so called from a Greek word meaning "a going out." It relates the history of the Hebrew nation from the death of Joseph to the second year of the wanderings in the desert. The book differs from *Genesis* in that it deals no longer with Israel as a family, but as a nation, and instead of a continuous narrative, we have now a combination of history and law The historical section of the book records the great increase of Jacob's posterity in Egypt, their oppression under a new dynasty which knew not Joseph, the birth, education and flight of Moses, and his marriage with a daughter of the priest of Midian, his call at the burning bush to be the deliverer of his people in association with Aaron, his return to Egypt as a result of the divine call, his first ineffectual attempt to prevail upon Pharaoh to let the Israelites go, which only resulted in an increase of their burdens, the continuance of the struggle with Pharaoh, and the infliction of the ten plagues, by means of which the deliverance of Israel is at length accomplished; the institution of the feast of the Passover, including the slaying of the first-born of Egypt; and the passing over of the dwellings of the Israelites whose doors were sprinkled with the blood of the slain lamb; the passage, under divine leading, of the Israelites through the Red Sea and the destruction of the Egyptian host, the song of rejoicing over deliverance and the subsequent arrival at Sinai, after a providential supply of manna and of

water in the dry wilderness. The passage of the Red Sea, however explained, left an abiding mark on the national memory. As a well-known scholar, Cornill, says, "This overwhelming moment created the people of Israel; they never forgot it. There they recognised the God of their fathers, who with strong hand and outstretched arm had saved His people, and brought them out of the house of bondage, out of Egypt." For some time after this great deliverance, Israel remained in the neighbourhood of Sinai, and here Moses gave himself to the great task of his life, the religious organisation of the people of Israel. A covenant between Jehovah and the people of Israel was concluded. The divine destiny of Israel was to be "a kingdom of priests, a holy nation." There were given the ten commandments, defining in brief form the duties men owe to God, and to one another. The essential elements in the religious faith of Moses, as exhibited in the ten commandments, included belief in a personal God whose fundamental attributes were righteousness and mercy, and who required from His people righteous conduct, justice and brotherly kindness between man and man. The remainder of the book includes an important body of social laws and religious observances known as the Book of the Covenant, and an account of the construction and dedication of the Tabernacle, a portable sanctuary, regarded as having been erected by Moses at Sinai, in accordance with Divine instructions.

(3) *Leviticus* (so called because it deals with Levitical or priestly laws) is almost purely legislative, and the laws enacted are civil, ceremonial, moral, religious and sanitary. A large part of the book is occupied with instructions for the service of the sanc-

tuary. The historical narratives in the book are but few.

(4) *Numbers* is so called from the fact that it gives an account of the double numbering of the people for military purposes, first at Sinai and afterwards at Moab. It is a brief record of what the people of Israel did from the second year after leaving Egypt up to their arrival on the borders of Canaan, in the fortieth year of their journeying. As a combination of law and narrative, rather than as a legislative code, it is more akin to *Exodus* than to *Leviticus*. The point towards which the narrative moves is the occupation of Canaan, the promised land. The need of stern discipline is constantly enforced. Slaves under the taskmasters of Pharaoh must become a people fitted to enter upon a career of conquest. On account of their fear and lack of faith, the people were destined to wander for a whole generation in the wilderness. A new military nation grew up, who were an army of daring and disciplined warriors, with no traditions of slavery, but inured to hardness and discipline. The occupation of Canaan, under Joshua, the successor to Moses, is thus confidently anticipated. The book is remarkable for the number of fragments of ancient poetry preserved in it.

(5) The fifth book, *Deuteronomy*, derives its title from a Greek word, meaning "repetition of the law," and as a matter of fact much of the legislation given in *Deuteronomy*, though inspired by a different spirit, is found in previous books, and a similar remark applies to the historical portion. The scene of the book is laid in the plains of Moab; and the time is the interval of forty days between the close of the wanderings in the wilderness, and the crossing of the

Jordan. The greater part of the book is taken up with what is represented to be a series of three discourses, spoken to the people by Moses before his death. In these discourses, Moses reviews the events and experiences of the past forty years, and founds on them repeated exhortations to loyalty to Jehovah, and total abandonment of all other forms of worship. The nucleus of the book (Chapters XII-XXVI) which is a part of the second discourse, contains a series of laws in regard to religion and religious worship, political life, social and domestic relations. One sanctuary only is recognised, and the various idolatrous rites and customs characteristic of the local shrines in Canaan are severely condemned. The final chapters (XXXI-XXXIV) are of the nature of appendices, and contain Moses' charge to Joshua, the song and blessing of Moses and his death.

II. The Historical Books.

The twelve historical books of the Old Testament contain the history of Israel from the first occupation of the Promised Land to the return from captivity and the activities of Ezra and Nehemiah (*i.e.*, from about 1200 B.C. to about 450 B.C.), thus comprising the periods of the Judges, the monarchy and the captivity.

(1) *The Book of Joshua* is named from its principal character, the successor of Moses, and the leader of Israel in their invasion of Canaan. Modern scholars generally connect the *Book of Joshua* with the Pentateuch, on the ground that it is intimately connected with it in contents and literary structure, and describes the final stage in the history of the origin of the

Hebrew nation. The first six books of the Old Testament are, as already noted, generally referred to by modern scholars, as the Hexateuch, to emphasise their unity. It needs, however, to be borne in mind that all Hebrew history is a unity in which the conquest of Palestine is merely an incident. The *Book of Joshua* relates the main operations by which the people of Israel under Joshua obtained possession of Canaan. Spies were sent out to inspect the land, and they returned with a hopeful report. After the crossing of the Jordan, the city of Jericho is captured, and later Ai. The striking events of what is regarded by the Israelites as a holy war, extending over many years, are described. In all thirty-one kings were defeated. The complete subjugation of the enemy, however, was accomplished slowly and with difficulty. Apart from the general campaign, individual Israelite tribes fought for themselves, and gradually extended their borders. It would appear that the Canaanites were somewhat more advanced than the Israelites in the arts of civilisation; but their moral life was so unutterably depraved, that pious Israelites regarded themselves as being under divine compulsion to engage in a war of extermination. Their intention, however, fell far short of complete realisation. The division of the conquered territory and the settlement of the Israelite tribes upon it, occupy the second part of the book, and Chapters XIII-XXI have consequently been called the Doomsday Book of the Old Testament. It is related that Joshua set up the Tabernacle in Shiloh, where all sacrifices were to be offered, and all feasts kept.

(2) *The Book of Judges* carries on the history of Israel from the death of Joshua. The period probably

extended from about 1200 to 1020 B.C. The judges, whose deeds are described in the book, were great tribal chieftains who owed their office to personal prowess. The age was a period of great tribal restlessness, and wave after wave of attempted invasion broke over the land. Those who succeeded in defending the national cause against enemies became the judges of the people. The book contains the exploits of several of these—Othniel, Ehud, Deborah and Barak, Gideon, Jephthah and Samson. The notable feature about Samson is that all his heroic deeds were done single-handed. He was a giant hero rather than a military leader as the other judges were. During this period, the process of amalgamation between the Israelites and the Canaanite tribes previously inhabiting the land went steadily on. Canaanite culture was imbibed, but contact with Canaanite corruption in most cases weakened the moral fibre of the Israelites.

(3) *The Book of Ruth* is really a family story of idyllic charm and interest. Ruth, a woman of Moab, who had married an Israelite in the land of Moab, refuses, on becoming a widow, to desert her Israelite mother-in-law, and returns with her to Bethlehem in the land of Judah, and there marries a kinsman of her husband and through him becomes an ancestress of David. The freedom of the book from ordinary Jewish exclusiveness is paralleled in the Old Testament only by the *Book of Jonah.*

(4) *The First Book of Samuel.* In the three double books of *Samuel, Kings* and *Chronicles,* is found the record of the rise, glory and fall of the Israelitish monarchy. The three leading characters in the books of *Samuel* are Samuel, Saul and David.

The First Book of Samuel opens with the birth and dedication of Samuel, and his call to the prophetic office at Shiloh. After the death of Eli, Samuel becomes judge of Israel. He saves the people from the invading Philistines, and successfully administers the affairs of the nation. In his old age, he is succeeded in the judgeship by unworthy sons, and this leads the people to ask Samuel to appoint a king over them; and after warning them of the dangers to which this would lead, he anoints Saul as king. The people had not risen to the theocratic ideal. The king, however, was to consider himself strictly as God's anointed vicegerent. Saul did not satisfy this condition, and the crown was, therefore, in due course transferred to David and his descendants. The second part of the book describes the gradual fall of Saul, and the rise of David. The book ends with the suicide of Saul.

(5) *The Second Book of Samuel* gives an account of the reign of David, first at Hebron in conflict with Ishbosheth, Saul's son, over Judah alone, and then at Jerusalem as undisputed monarch over all Israel. The king's victories over all his enemies, and the magnificence of his court are duly described; but the other side of the picture is presented in the account given of David's grievous sin, and other troubles of the reign, especially the rebellion of his son Absalom. The books of *Samuel* are of importance as shewing the transition from the unsettled period of struggle under the judges to the more established conditions of national life that prevailed under the monarchy. The line of David lasted to the close of the national history.

(6) & (7) *The First and Second Books of Kings* contain the history of the Jewish nation from the closing years of David till the end of the monarchy, and the departure to Babylon, extending over about 430 years. This includes three periods. (*a*) The undivided monarchy under Solomon. The wisdom of Solomon, the arrangements of his court, his great fame, his building of the temple at Jerusalem, his relation with foreign countries and the trouble in store for the kingdom are dealt with. (*b*) The divided kingdom. This extends from the rupture under Jeroboam, till the Assyrians take Samaria, and carry its people into captivity. The divided kingdoms, Israel and Judah, under Jeroboam and Rehoboam respectively and their successors, were at first hostile to each other In the reign of Ahab, king of Israel, the two kingdoms were brought into friendly contact through a marriage alliance of the reigning families, but relations became hostile again under the dynasty of Jehu, and the succeeding kings. In 721 B. C. Shalmaneser, king of Assyria, put an end to the history of the northern kingdom under its kings, and carried the people into captivity. (*c*) The surviving kingdom of Judah Hezekiah's reign is marked by a revival of religion, and in this movement the prophet Isaiah is specially conspicuous. There is again a setback in the impious conduct of the next two kings. The vigorous campaign in the interests of religious reformation initiated by the good king of Josiah, on the discovery of the book of the law in the Temple, is cut short by the early death of the king. From this point it is clear that nothing can save Judah. King Jehoiachin is carried to Babylon with thousands of his people, and in 587 B.C., after a siege of three

years, Jerusalem is overthrown and all its treasures carried away. The captivity is regarded by the sacred writers as the method adopted by God to teach His people lessons that they would not learn as a free people. The prophets play a very important part in the history of these times. The government of the period was generally corrupt; but the prophets, as the conscience of the nation, kept alive the lofty ideals of Jehovah, and encouraged a looking forward to the great glory of Israel under a coming Messiah or national Redeemer and King. The writings of the prophets who flourished in the period of the kings are of special value as contemporaneous documents. In regard to the more external relations of the kingdoms, our knowledge has been supplemented by monuments, particularly those of Assyria.

(8) & (9) *The First and Second Books of Chronicles* form one whole. The narrative begins with Adam, and gives a genealogical account of him and his descendants. The story proper, however, begins with the election and anointing of David at Hebron, and it is brought down to the time of the restoration of Judah from captivity under Cyrus, King of Persia, in 536 B. C. Similarity of language implies in many cases that the same primary documents lie at the foundation of both *Kings* and *Chronicles*. The history in *Chronicles*, however, is almost entirely confined to the history of Judah and the fortunes of the Davidic line, and special stress is laid on religious observances. More is said of the temple and its ritual than of the wars of the kings. Although the activity of prophets is not overlooked, the work has throughout an ecclesiastical and priestly

tendency, which extends through the books of *Ezra* and *Nehemiah*.

(10) & (11) *The Books of Ezra and Nehemiah.* The book of *Ezra* was combined by the Jews with that of *Nehemiah*, the two being regarded as constituting a single work, and forming with the books of *Chronicles* a consecutive history of which *Chronicles* is the first half. All four books have a common interest in statistics and genealogies, and a common sympathy for the ecclesiastical side of Jewish life. The whole period of history covered by *Ezra* and *Nehemiah* is a little over a century, *viz.*, from 536 B.C. to 432 B.C.; but they do not profess to give a complete history of the period so much as a description of selected incidents. The first part of *Ezra* relates the history of the return of a remnant of the Jews from captivity, under Zerubbabel, prince of Judah, in the first year of Cyrus 536 B.C. Enemies, especially the people of mixed descent dwelling in Samaria, for a time stop the building of the temple; but the prophets, Haggai and Zechariah, urge the renewal of building operations, and the temple is at last finished and dedicated. The second part of the book relates the journey of Ezra, a prominent scribe and priest, to Jerusalem from the Persian court and his work in that city. He institutes social and ecclesiastical reforms of a far-reaching character, all in the direction of securing a more rigid observance of the ancient laws and customs of the Hebrew faith as set forth in the written Word. The first section of the book of *Nehemiah* relates the story of Nehemiah, cup-bearer to king Artaxerxes,—how, having heard of the misery in Jerusalem, he receives a commission from the king to go there, and having arrived how he completes

the building of the walls of the city, in spite of the mockery and opposition of enemies. The second part of the book records the joint work of Ezra and Nehemiah in the religious reorganisation of the people. The Law was publicly read at a great assembly of the people; then followed a solemn observance of the Feast of Tabernacles or Booths (the Jewish harvest-home, commemorating also the wanderings in the wilderness) at which there was a similar daily reading of the Law. The people separated themselves from strangers, and bound themselves by solemn covenant to carry out the requirements of the Law. The book closes with an account of the second return of Nehemiah from the Persian court, and the energetic measures taken by him to reform the glaring abuses that had crept in.

Two outstanding facts of significance in connection with this period need to be noted. The one is the position which the written Word takes in the religious life of the people. The other is the opposition of the Samaritans which later developed into a rival worship.

(12) *The Book of Esther* takes its name from the Jewish maiden who is the principal character in the historical episode which it relates. It was written to explain the origin of the Feast of Purim. The book relates how Esther, foster-daughter of Mordecai, a Jew, was chosen by the Persian king, Ahasuerus, (identified with Xerxes), as his wife in place of the disgraced queen Vashti, and how she brought about the great deliverance of her people which is commemorated in the Feast of Purim. Haman, the king's prime minister, had issued a decree for the extirpation of all the Jews, and had prepared to hang

Mordecai; but Mordecai, who had detected a conspiracy against the king's life, was raised to great honour, and Haman was hanged on the gallows that he had prepared for Mordecai. Esther then prevailed upon the king to counteract the former edict by another, permitting the Jews everywhere to destroy their enemies.

The story is one of great dramatic power, and probably uses with freedom the historical data on which it is based. It is noteworthy as exhibiting in a marked degree the spirit of exclusiveness and national pride that came to be a characteristic of later Judaism.

III. The Two Prophetical Books, Daniel and Jonah.

The Hebrew prophets were a series of men appearing throughout the history of Israel, who claimed and were acknowledged to be in a special manner exponents of God's will, interpreters of the divine mind and purpose to their day and generation. They were men endowed with that spiritual vision which gave them knowledge of the divine will, and that power of utterance which enabled them to declare the divine message with power. They were, therefore, not so much foretellers of future events—though that was a recognised feature of the prophet's work—as men who told forth to others the will of the Divine Spirit that moved them. We may distinguish three periods in the history of Jewish prophecy: (1) Occasional manifestations before the time of Samuel. Abraham is called a prophet and Aaron is described as a prophet or spokesman to Moses. Moses himself was pre-eminently a spokesman of God, and therefore a typical prophet. During this early period,

however, the term prophet is but seldom used of the special messengers of God. (2) The rise and growth of the institution of prophecy from Samuel to Amos The prophetic communities known as "the sons of the prophets" first appear in the time of Samuel. These communities may be described as training schools for religious purposes, established with the object of maintaining a succession of men animated by the prophetic fire, though, sometimes, they came to be characterised by subserviency to the powers that be. Music formed a prominent part of their worship. Saul was at one time brought under their influence, and men like Samuel, and later on, Elisha, exercised a commanding influence over them. The true prophet, as a man endowed with the spirit of God, did not hesitate to rebuke and oppose an unfaithful king. Elijah is the best type of the uncompromising and undaunted reformer. It is to the schools of the prophets that we probably owe the preservation of national traditions and the beginnings of historical literature in Israel. (3) The period marked out by the prophetical writings that have come down to us. Amos, the first in chronological order of the prophets whose writings are preserved, introduces what may be regarded as the golden age of prophecy, in which Isaiah stands as the great central figure. In our English Bible, we have the writings of what are called the four major prophets, and the twelve minor prophets. They are not arranged in chronological order, and the exact determination of their chronology is not always possible. But the main facts are clear. Amos and Hosea stand first, and belong to the northern kingdom, flourishing about the middle of eighth century B.C.; Isaiah

and Mica prophesied in the southern kingdom a little later. Zephaniah and Nahum belong to the early part of the seventh century B.C. All these six flourished in what is known as the Assyrian period of Jewish history. In the opening years of that period, the kingdoms of Israel and Judah under the two able kings, Jeroboam and Uzziah, had entered upon an era of unexampled prosperity. Wealth increased greatly and splendid palaces were built for the rich. But the poor, while they saw prosperity increasing around them, were daily becoming poorer, through the exactions of their wealthy fellow-countrymen. Towards the close of this era of outward prosperity, the power of Assyria steadily increased, and the king of Assyria ultimately captured Samaria, and took away many of the Israelites as captives to his own dominions Judah escaped when Samaria fell, and in the reign of Hezekiah, when the prophet Isaiah exercised a marked influence on national policy, the Assyrian monarch, Sennacherib, was obliged to raise the siege of Jerusalem and flee to his own land. These conditions are clearly reflected in the writings of the prophets referred to. Throughout they teach that unflinching loyalty to God in all individual and national concerns is the one secret of true greatness and stability. They stood for individual and national righteousness, and represented the highest civic consciousness of their time. While they were men of their time, they were emphatically above their time. When ethical and religious standards were imperfect or degenerate, they stood for the holiness of God, as opposed to human sin and wickedness, for the sovereignty of God, as opposed to all forms of idol worship, and for the unity of God, maintaining that the

God of Nature is also the God of Providence, the Ruler of Men. The political and social history of Israel as a people cannot be rightly understood without taking into account the great influence exercised by the prophets. This influence continued to be exercised by other prophetic figures after the Assyrian empire had come to an end. Nineveh, its capital, was besieged by Babylonians and Medes, and fell in 607 B.C.; and by his defeat of the Egyptians at Carchemish on the Euphrates, Nebuchadnezzar of Babylon became master of the world in 605 B.C. In the prophecy of Nahum we have a fierce exultation over the doom of Nineveh; and Habakkuk, surveying the ruined condition of his time, declares with invincible assurance " the just man shall live by his faithfulness." The central part of Jeremiah's heroic ministry also falls here; and when the Babylonian armies surrounded Jerusalem previous to its fall, with inspired optimism he spoke of the new covenant which God Himself would write on the hearts of the people, and so kept alive that faith in a spiritual kingdom, that became in later years the prevailing note in the teaching of Jesus Himself. The fall of Jerusalem brought with it changes. Ezekiel adopted and expanded many of Jeremiah's ideas, and, according to the view of most modern scholars, the great spiritual message contained in the second part of the *Book of Isaiah* (Chapters XL-LXVI) was delivered by a great unknown seer to the captive exiles in Babylon. The ministry of Haggai, Zechariah and Malachi was exercised after the return from captivity in what is known as the Persian period. Joel and Obadiah are of uncertain date, some placing them among the earliest prophets, and others after

the exile. Jonah the prophet lived in the eighth century B.C., though many scholars regard the book bearing his name as post-exilic. Daniel, while classed among the great prophets in the English Bible, was not thus regarded by the Jews, and his book was included by them, not in the prophetic division of the sacred literature, but in another division known as "The Writings." All this raises intricate literary and historical problems which cannot be discussed here.

(1) *The Book of Daniel* falls into two sections, of which the former narrates incidents in which Daniel played a prominent part, and the latter contains visions which he saw. Whatever may be the conclusions of critical scholarship regarding such problems as the date, authorship and historicity of the book (many scholars for instance place the author of the book in the age of Antiochus Epiphanes, of the second century B.C.), the literary qualities of Daniel are unaffected. It contains stories that have always been the delight of the young, and many of its expressions and salient ideas have been absorbed into the common heritage of literary speech. The historical section contains the stories of the training of Daniel and his three captive companions; Nebuchadnezzar's dream of great empires, and Daniel's interpretation thereof; the fiery furnace, and the deliverance of the faithful three by their God; Nebuchadnezzar's vision of the great tree, and the account of the stricken king; the impious feast of Belshazzar and the handwriting on the wall; the den of lions and the deliverance of Daniel therefrom. The prophetic section of the book is taken up with the visions of Daniel, and deals with the rise and fall of

successive world powers and the final triumph of the kingdom of God.

Practically nothing is known of a definite character regarding the personality of Daniel, apart from what is recorded in the book bearing his name. The Daniel referred to by Ezekiel (XIV. 14, 20; XXVIII. 3) is clearly a celebrated ancient prophet. The Daniel that stands forth as a spiritual leader of the captive Jews, and a resident of Babylon, may have been so named after the unknown patriarch mentioned by Ezekiel. In the Greek Bible there are certain additions to the *Book of Daniel* as we know it. One addition, known as *The History of Susanna*, relates how Daniel in his youth, by his great wisdom and clever cross-questioning of the two evil men concerned, delivered the chaste and beautiful Susanna from condemnation to death upon a shameful charge. Shakespeare must have had this story in mind when he made Shylock exclaim "a Daniel come to judgment!"

(2) *The Book of Jonah.* All that we know of Jonah is derived from the book that bears his name, and from the statement in 2 *Kings* XIV. 25, which enables us to place him early in the reign of Jeroboam II. He predicted the success of Jeroboam in restoring the ancient boundaries of Israel. The book does not claim to be the work of Jonah. The style of the book is that of a narrative not of prophecy, and in this respect it differs from all the other ordinary prophetical books. The contents of the book are familiar.

Jonah, commissioned by the Lord to cry against the great and wicked city of Nineveh, the capital of Assyria, flees in the opposite direction, taking a ship

to Tarshish, so that he may escape the presence of the Lord. A storm arises and Jonah, indicated by lot as the cause of it, is cast into the sea, which then becomes quiet, and the prophet is saved, being swallowed by a great fish, and subsequently disgorged. A second time Jonah is ordered to Nineveh, and this time he proclaims his message, "yet forty days, and Nineveh shall be overthrown." The people of Nineveh, alarmed and repenting of their wickedness, fast and put on sackcloth. They cry mightily to God for forgiveness; their prayer is graciously answered and the threatened destruction averted. Jonah is greatly displeased, when he finds the city is not to be destroyed; but God teaches the prophet by the grief shown by him at the withering of a gourd, the lesson of divine compassion on man and beast. The book is " a repudiation of that narrow-minded particularism which would confine to Israel, a salvation of which the very nature of God and the susceptibilities of the human conscience everywhere prophesy the universality." It is highly probable that the outlines of the narrative are historical, but it is equally probable that the author freely worked on the material and subordinated everything to the conveying of spiritual truths. As in regard to Shakespeare's characters, so in regard to Jonah it is not the extent of their historicity that counts, though that is in many cases very considerable; but the elements of abiding value are the analysis of motive, the insight into character and the universal moral truths enforced. From this standpoint, there is no book in the Old Testament which more effectively prepares the way for the teaching of Jesus in its universal aspects and world-wide appeal.

Selections from the Bible

GENESIS

THE STORY OF CREATION

In the beginning God created the heaven and I. 1—II. 7.
the earth

(2) And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

(3) And God said, Let there be light: and there was light (4) And God saw the light, that it was good: and God divided the light from the darkness (5) And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

(6) And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. (7) And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so (8) And God called the firmament Heaven. And the evening and the morning were the second day.

(9) And God said, Let the waters under the heaven be gathered together unto one place, and let

the dry land appear: and it was so. (10) And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good. (11) And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so. (12) And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good. (13) And the evening and the morning were the third day.

(14) And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: (15) And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. (16) And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. (17) And God set them in the firmament of the heaven to give light upon the earth, (18) And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good. (19) And the evening and the morning were the fourth day.

(20) And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. (21) And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good. (22) And God blessed them,

saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth. (23) And the evening and the morning were the fifth day

(24) And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind. and it was so (25) And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind. and God saw that it was good (26) And God said, Let us make man in our image, after our likeness. and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth

(27) So God created man in his own image, in the image of God created he him: male and female created he them (28) And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

(29) And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed. to you it shall be for meat. (30) And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so (31) And God saw every thing that he had made, and,

behold, it was very good. And the evening and the morning were the sixth day.

II. (1) Thus the heavens and the earth were finished, and all the host of them. (2) And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. (3) And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

(4) These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens, (5) And every plant of the field before it was in the earth, and every herb of the field before it grew: for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground. (6) But there went up a mist from the earth, and watered the whole face of the ground.

(7) And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

THE GARDEN OF EDEN

(8) And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed. (9) And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. II. 8—III. 24.

(10) And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. (11) The name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold; (12) And the gold of that land is good: there is bdellium and the onyx stone (13) And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia. (14) And the name of the third river is Hiddekel: that is it which goeth toward the east of Assyria. And the fourth river is Euphrates.

(15) And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it. (16) And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: (17) But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

(18) And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him. (19) And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every

living creature, that was the name thereof. (20) And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him. (21) And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; (22) And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. (23) And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. (24) Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. (25) And they were both naked, the man and his wife, and were not ashamed.

III (1) Now the serpent was more subtil than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? (2) And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: (3) But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. (4) And the serpent said unto the woman, Ye shall not surely die: (5) For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

(6) And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. (7) And the

eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons. (8) And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden. (9) And the Lord God called unto Adam, and said unto him, Where art thou? (10) And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself. (11) And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? (12) And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat (13) And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat.

(14) And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: (15) And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. (16) Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. (17) And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of

thy life; (18) Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; (19) In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, unto dust shalt thou return.

(20) And Adam called his wife's name Eve; because she was the mother of all living. (21) Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them. (22) And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: (23) Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. (24) So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

THE STORY OF CAIN AND ABEL

And Adam knew Eve his wife; and she con- IV. 1-16.
ceived, and bare Cain, and said, I have gotten a man
from the Lord. (2) And she again bare his brother
Abel. And Abel was a keeper of sheep, but Cain was
a tiller of the ground. (3) And in process of time it
came to pass, that Cain brought of the fruit of the
ground an offering unto the Lord. (4) And Abel, he
also brought of the firstlings of his flock and of the fat
thereof. And the Lord had respect unto Abel and to
his offering: (5) But unto Cain and to his offering he
had not respect. And Cain was very wroth, and his
countenance fell. (6) And the Lord said unto Cain,
Why art thou wroth? and why is thy countenance
fallen? (7) If thou doest well, shalt thou not be ac-
cepted? and if thou doest not well, sin lieth at the
door And unto thee shall be his desire, and thou
shalt rule over him.

(8) And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him. (9) And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper? (10) And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground. (11) And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand; (12) When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth.

(13) And Cain said unto the Lord, My punishment is greater than I can bear. (14) Behold, thou

hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that every one that findeth me shall slay me. (15) And the Lord said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the Lord set a mark upon Cain, lest any finding him should kill him (16) And Cain went out from the presence of the Lord, and dwelt in the land of Nod, on the east of Eden

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THE DELUGE

And it came to pass, when men began to multiply VI. 1—
on the face of the earth, and daughters were born VIII. 22.
unto them, (2) That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. (3) And the Lord said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years. (4) There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown. (5) And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually (6) And it repented the Lord that he had made man on the earth, and it grieved him at his heart (7) And the Lord said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.

(8) But Noah found grace in the eyes of the Lord. (9) These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God. (10) And Noah begat three sons, Shem, Ham, and Japheth. (11) The earth also was corrupt before God, and the earth was filled with violence. (12) And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.

(13) And God said unto Noah, The end of all flesh is come before me; for the earth is filled with

violence through them; and, behold, I will destroy them with the earth. (14) Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch. (15) And this is the fashion which thou shalt make it of: The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. (16) A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it. (17) And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die. (18) But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee. (19) And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female. (20) Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every sort shall come unto thee, to keep them alive. (21) And take thou unto thee of all food that is eaten; and thou shalt gather it to thee; and it shall be for food for thee, and for them.

(22) Thus did Noah; according to all that God commanded him, so did he. VII. (1) And the Lord said unto Noah, come thou and all thy house into the ark; for thee have I seen righteous before me in this generation. (2) Of every clean beast thou shalt take to thee by sevens, the male and his female: and of beasts that are not clean by two, the male and his

female. (3) Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth. (4) For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth.

(5) And Noah did according unto all that the Lord commanded him. (6) And Noah was six hundred years old when the flood of waters was upon the earth. (7) And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood. (8) Of clean beasts, and of beasts that are not clean, and of fowls, and of every thing that creepeth upon the earth, (9) There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah. (10) And it came to pass after seven days, that the waters of the flood were upon the earth.

(11) In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened. (12) And the rain was upon the earth forty days and forty nights. (13) In the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark; (14) They, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort. (15) And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life. (16) And they that

went in, went in male and female of all flesh, as God had commanded him: and the Lord shut him in.

(17) And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth. (18) And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters. (19) And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered. (20) Fifteen cubits upward did the waters prevail; and the mountains were covered. (21) And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man: (22) All in whose nostrils was the breath of life, of all that was in the dry land, died. (23) And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained alive, and they that were with him in the ark

(24) And the waters prevailed upon the earth an hundred and fifty days. VIII. (1) And God remembered Noah, and every living thing, and all the cattle that was with him in the ark: and God made a wind to pass over the earth, and the waters asswaged; (2) The fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained; (3) And the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated. (4) And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains

of Ararat. (5) And the waters decreased continually until the tenth month: in the tenth month, on the first day of the month, were the tops of the mountains seen.

(6) And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made: (7) And he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth. (8) Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground; (9) But the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters were on the face of the whole earth. then he put forth his hand, and took her, and pulled her in unto him into the ark. (10) And he stayed yet other seven days; and again he sent forth the dove out of the ark; (11) And the dove came in to him in the evening; and, lo, in her mouth was an olive leaf pluckt off: so Noah knew that the waters were abated from off the earth. (12) And he stayed yet other seven days; and sent forth the dove; which returned not again unto him any more

(13) And it came to pass in the six hundredth and first year, in the first month, the first day of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and behold, the face of the ground was dry. (14) And in the second month, on the seven and twentieth day of the month, was the earth dried. (15) And God spake unto Noah, saying, (16) Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee. (17) Bring forth with thee every living thing that is with thee, of all flesh, both

of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth.

(18) And Noah went forth, and his sons and his wife, and his sons' wives with him: (19) Every beast, every creeping thing, and every fowl, and whatsoever creepeth upon the earth, after their kinds, went forth out of the ark. (20) And Noah builded an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar. (21) And the Lord smelled a sweet savour; and the Lord said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done. (22) While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

THE TOWER OF BABEL

And the whole earth was of one language, and of XI. 1—9.
one speech. (2) And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there. (3) And they said one to another, Go to, let us make brick, and burn them throughly. And they had brick for stone, and slime had they for mortar. (4) And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth. (5) And the Lord came down to see the city and the tower, which the children of men builded. (6) And the Lord said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do. (7) Go to, let us go down, and there confound their language, that they may not understand one another's speech. (8) So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city. (9) Therefore is the name of it called Babel; because the Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth.

THE CALL OF ABRAHAM

XII. 1-9. Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: (2) And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: (3) And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

(4) So Abram departed, as the Lord had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran. (5) And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came. (6) And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite was then in the land. (7) And the Lord appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the Lord, who appeared unto him. (8) And he removed from thence unto a mountain on the east of Beth-el, and pitched his tent, having Beth-el on the west, and Hai on the east: and there he builded an altar unto the Lord, and called upon the name of the Lord. (9) And Abram journeyed, going on still toward the south.

THE DESTRUCTION OF SODOM AND GOMORRAH

(16) And the men rose up from thence, and XVIII. 16–
looked toward Sodom: and Abraham went with them XIX. 29
to bring them on the way. (17) And the Lord said
Shall I hide from Abraham that thing which I do;
(18) Seeing that Abraham shall surely become a
great and mighty nation, and all the nations of the
earth shall be blessed in him? (19) For I know him,
that he will command his children and his household
after him, and they shall keep the way of the Lord,
to do justice and judgment; that the Lord may bring
upon Abraham that which he hath spoken of him.
(20) And the Lord said, Because the cry of Sodom
and Gomorrah is great, and because their sin is very
grievous; (21) I will go down now, and see whether
they have done altogether according to the cry of it,
which is come unto me; and if not, I will know.

(22) And the men turned their faces from thence,
and went toward Sodom: but Abraham stood yet
before the Lord. (23) And Abraham drew near, and
said, Wilt thou also destroy the righteous with the
wicked? (24) Peradventure there be fifty righteous
within the city: wilt thou also destroy and not spare
the place for the fifty righteous that are therein?
(25) That be far from thee to do after this manner,
to slay the righteous with the wicked: and that the
righteous should be as the wicked, that be far from
thee: Shall not the Judge of all the earth do
right? (26) And the Lord said, If I find in Sodom
fifty righteous within the city, then I will spare all
the place for their sakes.

(27) And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes: (28) Peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for lack of five? And he said, If I find there forty and five, I will not destroy it.

(29) And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do it for forty's sake.

(30) And he said unto him, Oh let not the Lord be angry, and I will speak: Peradventure there shall thirty be found there. And he said, I will not do it, if I find thirty there.

(31) And he said, Behold now, I have taken upon me to speak unto the Lord: Peradventure there shall be twenty found there. And he said, I will not destroy it for twenty's sake.

(32) And he said, Oh let not the Lord be angry, and I will speak yet but this once: Peradventure ten shall be found there. And he said, I will not destroy it for ten's sake. (33) And the Lord went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place

XIX. (14) And Lot went out, and spake unto his sons-in-law, which married his daughters, and said, Up, get you out of this place; for the Lord will destroy this city. But he seemed as one that mocked unto his sons-in-law. (15) And when the morning rose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city. (16) And while he lingered, the men laid hold upon his hand, and upon the hand of his wife,

and upon the hand of his two daughters; the Lord being merciful unto him: and they brought him forth, and set him without the city. (17) And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed.

(18) And Lot said unto them, Oh, not so, my Lord: (19) Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die: (20) Behold now, this city is near to flee unto, and it is a little one: Oh, let me escape thither, (is it not a little one?) and my soul shall live. (21) And he said unto him, See, I have accepted thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken. (22) Haste thee, escape thither; for I cannot do any thing till thou be come thither. Therefore the name of the city was called Zoar. (23) The sun was risen upon the earth when Lot entered into Zoar. (24) Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven; (25) And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground. (26) But his wife looked back from behind him, and she became a pillar of salt. (27) And Abraham gat up early in the morning to the place where he stood before the Lord: (28) And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace.

(29) And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt.

THE PROVING OF ABRAHAM

And it came to pass after these things, that God XXII. 1-19.
did tempt Abraham, and said unto him, Abraham:
and he said, Behold, here I am. (2) And he said,
Take now thy son, thine only son Isaac, whom thou
lovest, and get thee into the land of Moriah; and
offer him there for a burnt offering upon one of the
mountains which I will tell thee of. (3) And Abraham
rose up early in the morning, and saddled his ass, and
took two of his young men with him, and Isaac his
son, and clave the wood for the burnt offering, and
rose up, and went unto the place of which God had
told him.

(4) Then on the third day Abraham lifted up his
eyes, and saw the place afar off. (5) And Abraham
said unto his young men, Abide ye here with the
ass; and I and the lad will go yonder and worship,
and come again to you. (6) And Abraham took the
wood of the burnt offering, and laid it upon Isaac his
son; and he took the fire in his hand, and a knife;
and they went both of them together. (7) And Isaac
spake unto Abraham his father, and said, My father:
and he said, Here am I, my son. And he said,
Behold the fire and the wood: but where is the
lamb for a burnt offering? (8) And Abraham said,
My son, God will provide himself a lamb for a
burnt offering:

So they went both of them together. (9) And
they came to the place which God had told him of;
and Abraham built an altar there, and laid the wood
in order, and bound Isaac his son, and laid him on
the altar upon the wood. (10) And Abraham stretched

forth his hand, and took the knife to slay his son. (11) And the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I. (12) And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me. (13) And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son. (14) And Abraham called the name of that place Jehovah-jireh: as it is said to this day, In the mount of the Lord it shall be seen.

(15) And the angel of the Lord called unto Abraham out of heaven the second time, (16) And said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: (17) That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; (18) And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice. (19) So Abraham returned unto his young men, and they rose up and went together to Beer-sheba; and Abraham dwelt at Beer-sheba.

JACOB AND HIS BROTHER ESAU

(27) And the boys grew: and Esau was a cunning hunter, a man of the field; and Jacob was a plain man, dwelling in tents. (28) And Isaac loved Esau, because he did eat of his venison: but Rebekah loved Jacob. XXV. 27—XXVIII. 2

(29) And Jacob sod pottage: and Esau came from the field, and he was faint: (30) And Esau said to Jacob Feed me, I pray thee, with that same red pottage; for I am faint: therefore was his name called Edam. (31) And Jacob said, Sell me this day thy birthright. (32) And Esau said, Behold, I am at the point to die: and what profit shall this birthright do to me? (33) And Jacob said, Swear to me this day; and he sware unto him: and he sold his birthright unto Jacob. (34) Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way: thus Esau despised his birthright.

XXVII. (1) And it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him, My son: and he said unto him, Behold, here am I. (2) And he said, Behold now, I am old, I know not the day of my death: (3) Now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take me some venison; (4) And make me savoury meat, such as I love, and bring it to me, that I may eat; that my soul may bless thee before I die.

(5) And Rebekah heard when Isaac spake to Esau his son. And Esau went to the field to hunt for venison, and to bring it. (6) And Rebekah spake unto

Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying, (7) Bring me venison, and make me savoury meat, that I may eat, and bless thee before the Lord before my death. (8) Now therefore, my son, obey my voice according to that which I command thee. (9) Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savoury meat for thy father, such as he loveth: (10) And thou shalt bring it to thy father, that he may eat, and that he may bless thee before his death.

(11) And Jacob said to Rebekah his mother, Behold, Esau my brother is a hairy man, and I am a smooth man: (12) My father peradventure will feel me, and I shall seem to him as a deceiver; and I shall bring a curse upon me, and not a blessing. (13) And his mother said unto him, Upon me be thy curse, my son: only obey my voice, and go fetch me them.

(14) And he went, and fetched, and brought them to his mother: and his mother made savoury meat, such as his father loved. (15) And Rebekah took goodly raiment of her eldest son Esau, which were with her in the house, and put them upon Jacob her younger son: (16) And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck: (17) And she gave the savoury meat and the bread, which she had prepared, into the hand of her son Jacob.

(18) And he came unto his father, and said, My father: and he said, Here am I; who art thou, my son? (19) And Jacob said unto his father, I am Esau thy firstborn; I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, that thy soul may bless me. (20) And Isaac said unto his

son, How is it that thou hast found it so quickly, my son? And he said, Because the Lord thy God brought it to me. (21) And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee, my son, whether thou be my very son Esau or not. (22) And Jacob went near unto Isaac his father; and he felt him, and said, The voice is Jacob's voice, but the hands are the hands of Esau. (23) And he discerned him not, because his hands were hairy, as his brother Esau's hands: so he blessed him. (24) And he said, Art thou my very son Esau? And he said, I am. (25) And he said, Bring it near to me, and I will eat of my son's venison, that my soul may bless thee. And he brought it near to him, and he did eat: and he brought him wine, and he drank. (26) And his father Isaac said unto him, Come near now, and kiss me, my son. (27) And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son is as the smell of a field which the Lord hath blessed: (28) Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine: (29) Let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed be every one that curseth thee, and blessed be he that blesseth thee.

(30) And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting. (31) And he also had made savoury meat, and brought it unto his father, and said unto his father, Let my father arise, and eat of his son's venison, that thy soul may bless me. (32) And Isaac his father

said unto him, Who art thou? And he said, I am thy son, thy firstborn Esau. (33) And Isaac trembled very exceedingly, and said, who? where is he that hath taken venison, and brought it me, and I have eaten of all before thou camest, and have blessed him? yea, and he shall be blessed.

(34) And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless me, even me also, O my father. (35) And he said, Thy brother came with subtilty, and hath taken away thy blessing. (36) And he said, Is not he rightly named Jacob? for he hath supplanted me these two times: he took away my birthright; and, behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me? (37) And Isaac answered and said unto Esau, Behold, I have made him thy lord, and all his brethren have I given to him for servants; and with corn and wine have I sustained him: and what shall I do now unto thee, my son?

(38) And Esau said unto his father, Hast thou but one blessing, my father? bless me, even me also, O my father. And Esau lifted up his voice, and wept. (39) And Isaac his father answered and said unto him, Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above; (40) And by thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck.

(41) And Esau hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, The days of mourning for my father are at hand; then will I slay my brother Jacob. (42) And

these words of Esau her elder son were told to Rebekah: and she sent and called Jacob her younger son, and said unto him, Behold, thy brother Esau, as touching thee, doth comfort himself, purposing to kill thee. (43) Now therefore, my son, obey my voice; and arise, flee thou to Laban my brother to Haran; (44) And tarry with him a few days, until thy brother's fury turn away; (45) Until thy brother's anger turn away from thee, and he forget that which thou hast done to him: then I will send, and fetch thee from thence: why should I be deprived also of you both in one day?

(46) And Rebekah said to Isaac, I am weary of my life because of the daughters of Heth: if Jacob take a wife of the daughters of Heth, such as these which are of the daughters of the land, what good shall my life do me? XXVIII. (1) And Isaac called Jacob, and blessed him, and charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan. (2) Arise, go to Padan-aram, to the house of Bethuel thy mother's father; and take thee a wife from thence of the daughters of Laban thy mother's brother.

JACOB'S LADDER

XXVIII. 10-22. (10) And Jacob went out from Beer-sheba, and went toward Haran. (11) And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep. (12) And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. (13) And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; (14) And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. (15) And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of.

(16) And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place; and I knew it not. (17) And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven.

(18) And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it. (19) And he called the name of that place Beth-el: but the name of that city was called Luz at the first.

(20) And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, (21) So that I come again to my father's house in peace; then shall the Lord be my God: (22) And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee.

MEETING OF JACOB WITH ESAU AND HIS WRESTLING WITH THE ANGEL

XXXII. 1– And Jacob went on his way, and the angels of
XXXIII. 17. God met him. (2) And when Jacob saw them, he said, This is God's host: and he called the name of that place Mahanaim.

(3) And Jacob sent messengers before him to Esau his brother unto the land of the Seir, the country of Edom. (4) And he commanded them, saying, Thus shall ye speak unto my lord Esau; Thy servant Jacob saith thus, I have sojourned with Laban, and stayed there until now: (5) And I have oxen, and asses, flocks, and menservants, and womenservants: and I have sent to tell my lord, that I may find grace in thy sight. (6) And the messengers returned to Jacob, saying, We came to thy brother Esau, and also he cometh to meet thee, and four hundred men with him.

(7) Then Jacob was greatly afraid and distressed: and he divided the people that was with him, and the flocks, and herds, and the camels, into two bands; (8) And said, If Esau come to the one company, and smite it, then the other company which is left shall escape. (9) And Jacob said, O God of my father Abraham, and God of my father Isaac, the Lord which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee: (10) I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant; for with my staff I passed over this Jordan; and now I am become two bands. (11) Deliver me, I pray thee, from the hand of my brother, from the

hand of Esau: for I fear him, lest he will come and smite me, and the mother with the children. (12) And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.

(13) And he lodged there that same night; and took of that which came to his hand a present for Esau his brother; (14) Two hundred she goats, and twenty he goats, two hundred ewes, and twenty rams, (15) Thirty milch camels with their colts, forty kine, and ten bulls, twenty she asses, and ten foals. (16) And he delivered them into the hand of his servants, every drove by themselves; and said unto his servants, Pass over before me, and put a space betwixt drove and drove. (17) And he commanded the foremost, saying, When Esau my brother meeteth thee, and asketh thee, saying, Whose art thou? and whither goest thou? and whose are these before thee? (18) Then thou shalt say, They be thy servant Jacob's; it is a present sent unto my lord Esau: and, behold, also he is behind us. (19) And so commanded he the second, and the third, and all that followed the droves, saying, On this manner shall ye speak unto Esau, when ye find him. (20) And say ye moreover, Behold, thy servant Jacob is behind us. For he said, I will appease him with the present that goeth before me, and afterwards I will see his face; peradventure he will accept of me.

(21) So went the present over before him: and himself lodged that night in the company. (22) And he rose up that night, and took his two wives, and his two womenservants, and his eleven sons, and passed over the ford Jabbok. (23) And he took them, and

sent them over the brook, and sent over that he had (24) And Jacob was left alone; and there wrestled a man with him until the breaking of the day. (25) And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him. (26) And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. (27) And he said unto him, What is thy name? And he said, Jacob. (28) And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed.

(29) And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there. (30) And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved. (31) And as he passed over Penuel the sun rose upon him, and he halted upon his thigh. (32) Therefore the children of Israel eat not of the sinew which shrank, which is upon the hollow of the thigh, unto this day: because he touched the hollow of Jacob's thigh in the sinew that shrank.

XXXIII. (1) And Jacob lifted up his eyes, and looked, and, behold, Esau came, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids. (2) And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindermost. (3) And he passed over before them, and bowed himself to the ground seven times, until he came near to his brother. (4) And Esau ran to meet him, and embraced him, and fell on

his neck, and kissed him: and they wept. (5) And he lifted up his eyes, and saw the women and the children; and said, Who are those with thee? And he said, The children which God hath graciously given thy servant. (6) Then the handmaidens came near, they and their children, and they bowed themselves. (7) And Leah also with her children came near, and bowed themselves: and after came Joseph near and Rachel, and they bowed themselves.

(8) And he said, What meanest thou by all this drove which I met? And he said, These are to find grace in the sight of my lord. (9) And Esau said, I have enough, my brother; keep that thou hast unto thyself. (10) And Jacob said, Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand: for therefore I have seen thy face, as though I had seen the face of God, and thou wast pleased with me. (11) Take, I pray thee, my blessing that is brought to thee; because God hath dealt graciously with me, and because I have enough. And he urged him, and he took it. (12) And he said, Let us take our journey, and let us go, and I will go before thee. (13) And he said unto him, My lord knoweth that the children are tender, and the flocks and herds with young are with me: and if men should overdrive them one day, all the flock will die. (14) Let my lord, I pray thee, pass over before his servant: and I will lead on softly, according as the cattle that goeth before me and the children be able to endure, until I come unto my lord unto Seir. (15) And Esau said, Let me now leave with thee some of the folk that are with me. And he said, What needeth it? let me find grace in the sight of my lord. (16) So Esau returned that day on his way

unto Seir. (17) And Jacob journeyed to Succoth, and built him an house, and made booths for his cattle: therefore the name of the place is called Succoth.

STORY OF JOSEPH AND HIS BRETHREN

And Jacob dwelt in the land wherein his father was a stranger, in the land of Canaan. (2) These are the generations of Jacob. XXXVII; XXXIX—XLVI. 7; XLVI. 28—XLVII. 12.

Joseph, being seventeen years old, was feeding the flock with his brethren; and the lad was with the sons of Bilhah, and with the sons of Zilpah, his father's wives: and Joseph brought unto his father their evil report. (3) Now Israel loved Joseph more than all his children, because he was the son of his old age: and he made him a coat of many colours. (4) And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him.

(5) And Joseph dreamed a dream, and he told it his brethren: and they hated him yet the more. (6) And he said unto them, Hear, I pray you, this dream which I have dreamed: (7) For, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf. (8) And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words.

(9) And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me. (10) And he told it to his father, and to his brethren: and his father rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall I and thy

mother and thy brethren indeed come to bow down ourselves to thee to the earth? (11) And his brethren envied him; but his father observed the saying.

(12) And his brethren went to feed their father's flock in Shechem. (13) And Israel said unto Joseph, Do not thy brethren feed the flock in Shechem? come, and I will send thee unto them. And he said to him, Here am I. (14) And he said to him, Go, I pray thee, see whether it be well with thy brethren, and well with the flocks; and bring me word again. So he sent him out of the vale of Hebron, and he came to Shechem. (15) And a certain man found him, and, behold, he was wandering in the field: and the man asked him, saying, What seekest thou? (16) And he said, I seek my brethren: tell me, I pray thee, where they feed their flocks. (17) And the man said, They are departed hence; for I heard them say, Let us go to Dothan. And Joseph went after his brethren, and found them in Dothan.

(18) And when they saw him afar off, even before he came near unto them, they conspired against him to slay him. (19) And they said one to another, Behold, this dreamer cometh. (20) Come now therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him: and we shall see what will become of his dreams.

(21) And Reuben heard it, and he delivered him out of their hands; and said, Let us not kill him. (22) And Reuben said unto them, Shed no blood, but cast him into this pit that is in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again. (23) And it came to pass, when Joseph was come unto his brethren, that they stript Joseph out of his coat, his

coat of many colours that was on him; (24) And they took him, and cast him into a pit: and the pit was empty, there was no water in it.

(25) And they sat down to eat bread: and they lifted up their eyes and looked, and behold, a company of Ishmeelites came from Gilead with their camels bearing spicery and balm and myrrh, going to carry it down to Egypt. (26) And Judah said unto his brethren, What profit is it if we slay our brother, and conceal his blood? (27) Come, and let us sell him to the Ishmeelites, and let not our hand be upon him; for he is our brother and our flesh. And his brethren were content. (28) Then there passed by Midianites merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmeelites for twenty pieces of silver: and they brought Joseph into Egypt.

(29) And Reuben returned unto the pit; and, behold, Joseph was not in the pit; and he rent his clothes. (30) And he returned unto his brethren, and said, The child is not; and I, whither shall I go?

(31) And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood; (32) And they sent the coat of many colours and they brought it to their father; and said, This have we found: know now whether it be thy son's coat or no. (33) And he knew it, and said, it is my son's coat; an evil beast hath devoured him; Joseph is without doubt rent in pieces. (34) And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days. (35) And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down into the grave unto my son mourning.

Thus his father wept for him. (36) And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's, and captain of the guard.

XXXIX. (1) And Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, brought him of the hands of the Ishmeelites, which had brought him down thither.

(2) And the Lord was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian. (3) And his master saw that the Lord was with him, and that the Lord made all that he did to prosper in his hand. (4) And Joseph found grace in his sight, and he served him: and he made him overseer over his house, and all that he had he put into his hand. (5) And it came to pass from the time that he had made him overseer in his house, and over all that he had, that the Lord blessed the Egyptian's house for Joseph's sake; and the blessing of the Lord was upon all that he had in the house, and in the field. (6) And he left all that he had in Joseph's hand; and he knew not ought he had, save the bread which he did eat.

And Joseph was a goodly person, and well favoured. (7) And it came to pass after these things, that his master's wife cast her eyes upon Joseph; and she said, Lie with me. (8) But he refused, and said unto his master's wife, Behold, my master wotteth not what is with me in the house, and he hath committed all that he hath to my hand; (9) There is none greater in this house than I; neither hath he kept back anything from me but thee, because thou art his wife: how then can I do this great wickedness, and sin against God? (10) And it came to pass, as she

spake to Joseph day by day, that he hearkened not unto her, to lie by her, or to be with her.

(11) And it came to pass about this time, that Joseph went into the house to do his business; and there was none of the men of the house there within. (12) And she caught him by his garment, saying, Lie with me: and he left his garment in her hand, and fled, and got him out. (13) And it came to pass, when she saw that he had left his garment in her hand, and was fled forth, (14) That she called unto the men of her house, and spake unto them, saying, See, he hath brought in an Hebrew unto us to mock us; he came in unto me to lie with me, and I cried with a loud voice: (15) And it came to pass, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got him out. (16) And she laid up his garment by her, until his lord came home. (17) And she spake unto him according to these words, saying, The Hebrew servant, which thou hast brought unto us, came in unto me to mock me: (18) And it came to pass, as I lifted up my voice and cried, that he left his garment with me, and fled out.

(19) And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, After this manner did thy servant to me; that his wrath was kindled. (20) And Joseph's master took him, and put him into the prison, a place where the king's prisoners were bound: and he was there in the prison. (21) But the Lord was with Joseph, and shewed him mercy, and gave him favour in the sight of the keeper of the prison. (22) And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison; and whatsoever

they did there, he was the doer of it. (23) The keeper of the prison looked not to any thing that was under his hand; because the Lord was with him, and that which he did, the Lord made it to prosper.

XL. (1) And it came to pass after these things, that the butler of the king of Egypt and his baker had offended their lord the king of Egypt. (2) And Pharaoh was wroth against two of his officers, against the chief of the butlers, and against the chief of the bakers. (3) And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph was bound. (4) And the captain of the guard charged Joseph with them, and he served them: and they continued a season in ward.

(5) And they dreamed a dream both of them, each man his dream in one night, each man according to the interpretation of his dream, the butler and the baker of the king of Egypt, which were bound in the prison. (6) And Joseph came in unto them in the morning, and looked upon them, and, behold, they were sad. (7) And he asked Pharaoh's officers that were with him in the ward of his lord's house, saying, Wherefore look ye so sadly to day? (8) And they said unto him, We have dreamed a dream, and there is no interpreter of it. And Joseph said unto them, Do not interpretations belong to God? tell me them, I pray you.

(9) And the chief butler told his dream to Joseph, and said to him, In my dream, behold, a vine was before me; (10) And in the vine were three branches: and it was as though it budded, and her blossoms shot forth; and the clusters thereof brought forth ripe grapes: (11) And Pharaoh's cup was in my hand: and I took the grapes, and pressed

them into Pharaoh's cup, and I gave the cup into Pharaoh's hand.

(12) And Joseph said unto him, This is the interpretation of it: The three branches are three days: (13) Yet within three days shall Pharaoh lift up thine head, and restore thee unto thy place: and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler. (14) But think on me when it shall be well with thee, and shew kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house: (15) For indeed I was stolen away out of the land of the Hebrews: and here also have I done nothing that they should put me into the dungeon.

(16) When the chief baker saw that the interpretation was good, he said unto Joseph, I also was in my dream, and, behold, I had three white baskets on my head: (17) And in the uppermost basket there was of all manner of bakemeats for Pharaoh; and the birds did eat them out of the basket upon my head. (18) And Joseph answered and said, This is the interpretation thereof: The three baskets are three days: (19) Yet within three days shall Pharaoh lift up thy head from off thee, and shall hang thee on a tree; and the birds shall eat thy flesh from off thee.

(20) And it came to pass the third day, which was Pharaoh's birthday, that he made a feast unto all his servants: and he lifted up the head of the chief butler and of the chief baker among his servants. (21) And he restored the chief butler unto his butlership again; and he gave the cup into Pharaoh's hand: (22) But he hanged the chief baker:

as Joseph had interpreted to them. (23) Yet did not the chief butler remember Joseph, but forgat him.

XLI. (1) And it came to pass at the end of two full years, that Pharaoh dreamed: and, behold, he stood by the river. (2) And, behold, there came up out of the river seven well favoured kine and fat-fleshed; and they fed in a meadow. (3) And, behold, seven other kine came up after them out of the river, ill favoured and leanfleshed; and stood by the other kine upon the brink of the river. (4) And the ill favoured and leanfleshed kine did eat up the seven well favoured and fat kine. So Pharaoh awoke.

(5) And he slept and dreamed the second time: and, behold, seven ears of corn came up upon one stalk, rank and good. (6) And, behold, seven thin ears and blasted with the east wind sprung up after them. (7) And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and, behold, it was a dream.

(8) And it came to pass in the morning that his spirit was troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof: and Pharaoh told them his dream; but there was none that could interpret them unto Pharaoh. (9) Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day: (10) Pharaoh was wroth with his servants, and put me in ward in the captain of the guard's house, both me and the chief baker: (11) And we dreamed a dream in one night, I and he; we dreamed each man according to the interpretation of his dream. (12) And there was there with us a young man, an Hebrew, servant to the captain of the guard; and we told him, and he interpreted to us our dreams; to each man according

to his dream he did interpret. (13) And it came to pass, as he interpreted to us, so it was; me he restored unto mine office, and him he hanged.

(14) Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon: and he shaved himself, and changed his raiment, and came in unto Pharaoh. (15) And Pharaoh said unto Joseph, I have dreamed a dream, and there is none that can interpret it: and I have heard say of thee, that thou canst understand a dream to interpret it. (16) And Joseph answered Pharaoh, saying, It is not in me: God shall give Pharaoh an answer of peace.

(17) And Pharaoh said unto Joseph, In my dream, behold, I stood upon the bank of the river: (18) And, behold, there came up out of the river seven kine, fatfleshed and well favoured; and they fed in a meadow: (19) And, behold, seven other kine came up after them, poor and very ill favoured and leanfleshed, such as I never saw in all the land of Egypt for badness: (20) And the lean and the ill favoured kine did eat up the first seven fat kine: (21) And when they had eaten them up, it could not be known that they had eaten them; but they were still ill favoured, as at the beginning. So I awoke. (22) And I saw in my dream, and, behold, seven ears came up in one stalk, full and good: (23) And, behold, seven ears, withered, thin, and blasted with the east wind, sprung up after them: (24) And the thin ears devoured the seven good ears: and I told this unto the magicians; but there was none that could declare it to me.

(25) And Joseph said unto Pharaoh, The dream of Pharaoh is one: God hath shewed Pharaoh what he is about to do. (26) The seven good kine

are seven years; and the seven good ears are seven years; the dream is one. (27) And the seven thin and ill favoured kine that came up after them are seven years; and the seven empty ears blasted with the east wind shall be seven years of famine. (28) This is the thing which I have spoken unto Pharaoh: What God is about to do he sheweth unto Pharaoh. (29) Behold, there come seven years of great plenty throughout all the land of Egypt: (30) And there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land; (31) And the plenty shall not be known in the land by reason of that famine following; for it shall be very grievous. (32) And for that the dream was doubled unto Pharaoh twice; it is because the thing is established by God, and God will shortly bring it to pass. (33) Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt. (34) Let Pharaoh do this, and let him appoint officers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years. (35) And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities. (36) And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt; that the land perish not through the famine.

(37) And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants. (38) And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the Spirit of God is? (39) And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, there is none so dircreet and

wise as thou art: (40) Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou. (41) And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt. (42) And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck; (43) And he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he made him ruler over all the land of Egypt. (44) And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt. (45) And Pharaoh called Joseph's name Zaphnath-paaneah; and he gave him to wife Asenath the daughter of Poti-pherah priest of On.

And Joseph went out over all the land of Egypt. (46) And Joseph was thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt. (47) And in the seven plenteous years the earth brought forth by handfuls. (48) And he gathered up all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field, which was round about every city, laid he up in the same. (49) And Joseph gathered corn as the sand of the sea, very much, until he left numbering; for it was without number.

(50) And unto Joseph were born two sons before the years of famine came, which Asenath the daughter of Poti-pherah priest of On bare unto him. (51) And Joseph called the name of the firstborn

Manasseh: For God, said he, hath made me forget all my toil, and all my father's house. (52) And the name of the second called he Ephraim: For God hath caused me to be fruitful in the land of my affliction.

(53) And the seven years of plenteousness, that was in the land of Egypt, were ended. (54) And the seven years of dearth began to come, according as Joseph had said: and the dearth was in all lands; but in all the land of Egypt there was bread. (55) And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do. (56) And the famine was over all the face of the earth: And Joseph opened all the storehouses, and sold unto the Egyptians; and the famine waxed sore in the land of Egypt. (57) And all countries came into Egypt to Joseph for to buy corn; because that the famine was so sore in all lands.

XLII. (1) Now when Jacob saw that there was corn in Egypt, Jacob said unto his sons, Why do ye look one upon another? (2) And he said, Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may live and not die. (3) And Joseph's ten brethren went down to buy corn in Egypt. (4) But Benjamin, Joseph's brother, Jacob sent not with his brethren; for he said, Lest peradventure mischief befall him.

(5) And the sons of Israel came to buy corn among those that came: for the famine was in the land of Canaan. (6) And Joseph was the governor over the land, and he it was that sold to all the people of the land: and Joseph's brethren came, and bowed down themselves before him with their faces to the earth. (7) And Joseph saw his brethren,

and he knew them, but made himself strange unto them, and spake roughly unto them; and he said unto them, Whence come ye? And they said, From the land of Canaan to buy food.

(8) And Joseph knew his brethren, but they knew not him. (9) And Joseph remembered the dreams which he dreamed of them, and said unto them, Ye are spies; to see the nakedness of the land ye are come (10) And they said unto him, Nay, my lord, but to buy food are thy servants come. (11) We are all one man's sons; we are true men, thy servants are no spies. (12) And he said unto them, Nay, but to see the nakedness of the land ye are come. (13) And they said, Thy servants are twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest is this day with our father, and one is not. (14) And Joseph said unto them, That is it that I spake unto you, saying, Ye are spies: (15) Hereby ye shall be proved: By the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither. (16) Send one of you, and let him fetch your brother, and ye shall be kept in prison, that your words may be proved, whether there be any truth in you: or else by the life of Pharaoh surely ye are spies.

(17) And he put them all together into ward three days. (18) And Joseph said unto them the third day, This do, and live; for I fear God: (19) If ye be true men, let one of your brethren be bound in the house of your prison: go ye, carry corn for the famine of your houses: (20) But bring your youngest brother unto me; so shall your words be verified, and ye shall not die. And they did so. (21) And they said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul,

when he besought us, and we would not hear; therefore is this distress come upon us. (22) And Reuben answered them, saying, Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore, behold, also his blood is required.

(23) And they knew not that Joseph understood them; for he spake unto them by an interpreter. (24) And he turned himself about from them, and wept; and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes. (25) Then Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for the way: and thus did he unto them. (26) And they laded their asses with the corn, and departed thence

(27) And as one of them opened his sack to give his ass provender in the inn, he espied his money; for, behold, it was in his sack's mouth. (28) And he said unto his brethren, My money is restored; and, lo, it is even in my sack: and their heart failed them, and they were afraid, saying one to another, What is this that God hath done unto us?

(29) And they came unto Jacob their father unto the land of Canaan, and told him all that befell unto them; saying, (30) The man, who is the lord of the land, spake roughly to us, and took us for spies of the country. (31) And we said unto him, We are true men; we are no spies: (32) We be twelve brethren, sons of our father; one is not, and the youngest is this day with our father in the land of Canaan. (33) And the man, the lord of the country, said unto us, Hereby shall I know that ye are true men; leave one of your brethren here with me, and take food for the famine of your households, and be

gone: (34) And bring your youngest brother unto me: then shall I know that ye are no spies, but that ye are true men: so will I deliver you your brother, and ye shall traffick in the land.

(35) And it came to pass as they emptied their sacks, that, behold, every man's bundle of money was in his sack: and when both they and their father saw the bundles of money, they were afraid. (36) And Jacob their father said unto them, Me have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me. (37) And Reuben spake unto his father, saying, Slay my two sons, if I bring him not to thee: deliver him into my hand, and I will bring him to thee again. (38) And he said, My son shall not go down with you; for his brother is dead, and he is left alone: if mischief befall him by the way in the which ye go, then shall ye bring down my gray hairs with sorrow to the grave.

XLIII. (1) And the famine was sore in the land. (2) And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food. (3) And Judah spake unto him, saying, The man did solemnly protest unto us, saying, Ye shall not see my face, except your brother be with you. (4) If thou wilt send our brother with us, we will go down and buy thee food: (5) But if thou wilt not send him, we will not go down: for the man said unto us, Ye shall not see my face, except your brother be with you. (6) And Israel said, Wherefore dealt ye so ill with me, as to tell the man whether ye had yet a brother? (7) And they said, The man asked us straitly of our state, and of our kindred, saying, Is your father yet alive?

have ye another brother? and we told him according to the tenor of these words: could we certainly know that he would say, Bring your brother down?

(8) And Judah said unto Israel his father, Send the lad with me, and we will arise and go; that we may live, and not die, both we, and thou, and also our little ones. (9) I will be surety for him; of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame for ever: (10) For except we had lingered, surely now we had returned this second time. (11) And their father Israel said unto them, If it must be so now, do this; take of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices, and myrrh, nuts, and almonds: (12) And take double money in your hand; and the money that was brought again in the mouth of your sacks, carry it again in your hand; peradventure it was an oversight: (13) Take also your brother, and arise, go again unto the man: (14) And God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin. If I be bereaved of my children, I am bereaved.

(15) And the men took that present, and they took double money in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph. (16) And when Joseph saw Benjamin with them, he said to the ruler of his house, Bring these men home, and slay, and make ready; for these men shall dine with me at noon. (17) And the man did as Joseph bade; and the man brought the men into Joseph's house. (18) And the men were afraid, because they were brought into Joseph's house; and

they said, Because of the money that was returned in our sacks at the first time are we brought in; that he may seek occasion against us, and fall upon us, and take us for bondmen, and our asses. (19) And they came near to the steward of Joseph's house, and they communed with him at the door of the house, (20) And said, O sir, we came indeed down at the first time to buy food: (21) And it came to pass, when we came to the inn, that we opened our sacks, and, behold, every man's money was in the mouth of his sack, our money in full weight: and we have brought it again in our hand. (22) And other money have we brought down in our hands to buy food: we cannot tell who put our money in our sacks. (23) And he said, Peace be to you, fear not: your God, and the God of your father, hath given you treasure in your sacks: I had your money. And he brought Simeon out unto them. (24) And the man brought the men into Joseph's house, and gave them water, and they washed their feet; and he gave their asses provender. (25) And they made ready the present against Joseph came at noon: for they heard that they should eat bread there.

(26) And when Joseph came home, they brought him the present which was in their hand into the house, and bowed themselves to him to the earth. (27) And he asked them of their welfare, and said, Is your father well, the old man of whom ye spake? Is he yet alive? (28) And they answered, Thy servant our father is in good health, he is yet alive. And they bowed down their heads, and made obeisance. (29) And he lifted up his eyes, and saw his brother Benjamin, his mother's son, and said, Is this your younger brother, of whom ye spake unto me? And he

said, God be gracious unto thee, my son. (30) And Joseph made haste; for his bowels did yearn upon his brother: and he sought where to weep; and he entered into his chamber, and wept there. (31) And he washed his face, and went out, and refrained himself, and said, Set on bread. (32) And they set on for him by himself, and for them by themselves, and for the Egyptians, which did eat with him, by themselves, because the Egyptians might not eat bread with the Hebrews; for that is an abomination unto the Egyptians. (33) And they sat before him, the first-born according to his birth-right, and the youngest according to his youth: and the men marvelled one at another. (34) And he took and sent messes unto them from before him: but Benjamin's mess was five times so much as any of their's. And they drank, and were merry with him.

XLIV. (1) And he commanded the steward of his house, saying, Fill the men's sacks with food, as much as they can carry, and put every man's money in his sack's mouth. (2) And put my cup, the silver cup, in the sack's mouth of the youngest, and his corn money. And he did according to the word that Joseph had spoken.

(3) As soon as the morning was light, the men were sent away, they and their asses. (4) And when they were gone out of the city, and not yet far off, Joseph said unto his steward, Up, follow after the men; and when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good? (5) Is not this it in which my lord drinketh, and whereby indeed he divineth? ye have done evil in so doing.

(6) And he overtook them, and he spake unto them these same words. (7) And they said unto him,

Wherefore saith my lord these words? God forbid that thy servants should do according to this thing: (8) Behold, the money, which we found in our sacks' mouths, we brought again unto thee out of the land of Canaan: how then should we steal out of thy lord's house silver or gold? (9) With whomsoever of thy servants it be found, both let him die, and we also will be my lord's bondmen. (10) And he said, Now also let it be according unto your words: he with whom it is found shall be my servant; and ye shall be blameless. (11) Then they speedily took down every man his sack to the ground, and opened every man his sack. (12) And he searched, and began at the eldest, and left at the youngest: and the cup was found in Benjamin's sack.

(13) Then they rent their clothes, and laded every man his ass, and returned to the city. (14) And Judah and his brethren came to Joseph's house; for he was yet there: and they fell before him on the ground. (15) And Joseph said unto them, What deed is this that ye have done? wot ye not that such a man as I can certainly divine? (16) And Judah said, What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants: behold, we are my lord's servants, both we, and he also with whom the cup is found. (17) And he said, God forbid that I should do so: but the man in whose hand the cup is found, he shall be my servant; and as for you, get you up in peace unto your father.

(18) Then Judah came near unto him, and said, Oh my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant: for thou art even as Pharaoh.

(19) My lord asked his servants, saying, Have ye a father, or a brother? (20) And we said unto my lord, We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loveth him. (21) And thou saidst unto thy servants, Bring him down unto me, that I may set mine eyes upon him. (22) And we said unto my lord, The lad cannot leave his father: for if he should leave his father, his father would die. (23) And thou saidst unto thy servants, Except your youngest brother come down with you, ye shall see my face no more.

(24) And it came to pass when we came up unto thy servant my father, we told him the words of my lord. (25) And our father said, Go again, and buy us a little food. (26) And we said, We cannot go down: if our youngest brother be with us, then will we go down: for we may not see the man's face, except our youngest brother be with us. (27) And thy servant my father said unto us, We know that my wife bare me two sons: (28) And the one went out from me, and I said, Surely he is torn in pieces; and I saw him not since: (29) And if ye take this also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave.

(30) Now therefore when I come to thy servant my father, and the lad be not with us; seeing that his life is bound up in the lad's life; (31) It shall come to pass, when he seeth that the lad is not with us, that he will die: and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave. (32) For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then I shall bear the blame to my

father for ever. (33) Now therefore, I pray thee, let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren. (34) For how shall I go up to my father, and the lad be not with me? lest peradventure I see the evil that shall come on my father.

XLV. (1) Then Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren. (2) And he wept aloud: and the Egyptians and the house of Pharaoh heard. (3) And Joseph said unto his brethren, I am Joseph; doth my father yet live? And his brethren could not answer him; for they were troubled at his presence. (4) And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I am Joseph your brother, whom ye sold into Egypt. (5) Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life. (6) For these two years hath the famine been in the land: and yet there are five years, in the which there shall neither be earing nor harvest. (7) And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. (8) So now it was not you that sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt. (9) Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not: (10) And thou shalt dwell in the land of Goshen, and thou shalt be near

unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast: (11) And there will I nourish thee; for yet there are five years of famine; lest thou, and thy household, and all that thou hast, come to poverty. (12) And, behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaketh unto you. (13) And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste and bring down my father hither.

(14) And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck. (15) Moreover he kissed all his brethren, and wept upon them: and after that his brethren talked with him. (16) And the fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are come: and it pleased Pharaoh well, and his servants. (17) And Pharaoh said unto Joseph, Say unto thy brethren, This do ye; lade your beasts, and go, get you unto the land of Canaan; (18) And take your father and your households, and come unto me: and I will give you the good of the land of Egypt, and ye shall eat the fat of the land. (19) Now thou art commanded, this do ye; take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come. (20) Also regard not your stuff; for the good of all the land of Egypt is your's.

(21) And the children of Israel did so: and Joseph gave them wagons, according to the commandment of Pharaoh, and gave them provision for the way. (22) To all of them he gave each man changes of raiment; but to Benjamin he gave three hundred pieces of

silver, and five changes of raiment. (23) And to his father he sent after this manner; ten asses laden with the good things of Egypt, and ten she asses laden with corn and bread and meat for his father by the way.

(24) So he sent his brethren away, and they departed: and he said unto them, See that ye fall not out by the way. (25) And they went up out of Egypt, and came into the land of Canaan unto Jacob their father, (26) And told him, saying, Joseph is yet alive, and he is governor over all the land of Egypt. And Jacob their father revived: (28) And Israel said, It is And they told him all the words of Joseph, which he had said unto them: and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their faher revived: (28) And Israel said, It is enough; Joseph my son is yet alive: I will go and see him before I die.

XLVI. (1) And Israel took his journey with all that he had, and came to Beer-sheba, and offered sacrifices unto the God of his father Isaac. (2) And God spake unto Israel in the visions of the night, and said, Jacob, Jacob. And he said, Here am I. (3) And he said, I am God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation: (4) I will go down with thee into Egypt; and I will also surely bring thee up again: and Joseph shall put his hand upon thine eyes.

(5) And Jacob rose up from Beer-sheba: and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh had sent to carry him. (6) And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came into Egypt, Jacob, and all his seed with him: (7) His sons, and his

sons' sons with him, his daughters, and his sons' daughters, and all his seed brought he with him into Egypt.

(28) And he sent Judah before him unto Joseph, to direct his face unto Goshen; and they came into the land of Goshen. (29) And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen, and presented himself unto him; and he fell on his neck, and wept on his neck a good while. (30) And Israel said unto Joseph, Now let me die, since I have seen thy face, because thou art yet alive.

(31) And Joseph said unto his brethren, and unto his father's house, I will go up, and show Pharaoh, and say unto him, My brethren, and my father's house, which were in the land of Canaan, are come unto me; (32) And the men are shepherds, for their trade hath been to feed cattle; and they have brought their flocks, and their herds, and all that they have. (33) And it shall come to pass, when Pharaoh shall call you, and shall say, What is your occupation? (34) That ye shall say, Thy servants' trade hath been about cattle from our youth even until now, both we, and also our fathers: that ye may dwell in the land of Goshen; for every shepherd is an abomination unto the Egyptians.

XLVII. (1) Then Joseph came and told Pharaoh, and said, My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and, behold, they are in the land of Goshen. (2) And he took some of his brethren, even five men, and presented them unto Pharaoh. (3) And Pharaoh said unto his brethren, What is your occupation? And they said unto Pharaoh, Thy servants are shepherds, both we, and

also our fathers. (4) They said moreover unto Pharaoh, For to sojourn in the land are we come; for thy servants have no pasture for their flocks; for the famine is sore in the land of Canaan: now therefore, we pray thee, let thy servants dwell in the land of Goshen. (5) And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee: (6) The land of Egypt is before thee; in the best of the land make thy father and brethren to dwell; in the land of Goshen let them dwell: and if thou knowest any men of activity among them, then make them rulers over my cattle.

(7) And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh, (8) And Pharaoh said unto Jacob, How old art thou? (9) And Jacob said unto Pharaoh, The days of the years of my pilgrimage are an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage. (10) And Jacob blessed Pharaoh, and went out from before Pharaoh.

(11) And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded. (12) And Joseph nourished his father, and his brethren, and all his father's household, with bread, according to their families.

EXODUS

THE OPPRESSION OF ISRAEL IN EGYPT

I. 6-14, 22 (6) And Joseph died, and all his brethren, and all that generation. (7) And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them.

(8) Now there arose up a new king over Egypt, which knew not Joseph. (9) And he said unto his people, Behold, the people of the children of Israel are more and mightier than we: (10) Come on, let us deal wisely with them, lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land. (11) Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Raamses. (12) But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel. (13) And the Egyptians made the children of Israel to serve with rigour: (14) And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigour.

(22) And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive.

THE STORY OF MOSES

And there went a man of the house of Levi, and took to wife a daughter of Levi. (2) And the woman conceived, and bare a son: and when she saw him that he was a goodly child, she hid him three months. (3) And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink. (4) And his sister stood afar off, to wit what would be done to him. II. 1—IV. 21.

(5) And the daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it. (6) And when she had opened it, she saw the child: and, behold, the babe wept. And she had compassion on him, and said, This is one of the Hebrews' children. (7) Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee? (8) And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother. (9) And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages. And the woman took the child, and nursed it. (10) And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses: and she said, Because I drew him out of the water.

(11) And it came to pass in those days, when Moses was grown, that he went out unto his brethren,

and looked on their burdens: and he spied an Egyptian smiting an Hebrew, one of his brethren. (12) And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian, and hid him in the sand. (13) And when he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow? (14) And he said, Who made thee a prince and a judge over us? intendest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely this thing is known.

(15) Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian: and he sat down by a well. (16) Now the priest of Midian had seven daughters: and they came and drew water, and filled the troughs to water their father's flock. (17) And the shepherds came and drove them away: but Moses stood up and helped them, and watered their flock. (18) And when they came to Reuel their father, he said, How is it that ye are come so soon to day? (19) And they said, An Egyptian delivered us out of the hand of the shepherds, and also drew water enough for us, and watered the flock. (20) And he said unto his daughters, And where is he? why is it that ye have left the man? call him, that he may eat bread.

(21) And Moses was content to dwell with the man: and he gave Moses Zipporah his daughter. (22) And she bare him a son, and he called his name Gershom: for he said, I have been a stranger in a strange land.

(23) And it came to pass in process of time, that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage. (24) And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. (25) And God looked upon the children of Israel, and God had respect unto them.

III. (1) Now Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb. (2) And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed (3) And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt (4) And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. (5) And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. (6) Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.

(7) And the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; (8) And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the

Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites. (9) Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them. (10) Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.

(11) And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt? (12) And he said, Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

(13) And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? (14) And God said unto Moses, I am that I am: and he said, Thus shalt thou say unto the children of Israel, I am hath sent me unto you.

(15) And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations. (16) Go, and gather the elders of Israel together, and say unto them, The Lord God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and seen that which is done to you in Egypt: (17) And I have said, I will bring

you up out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey. (18) And they shall hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The Lord God of the Hebrews hath met with us: and now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice to the Lord our God. (19) And I am sure that the king of Egypt will not let you go, no, not by a mighty hand. (20) And I will stretch out my hand, and smite Egypt with all my wonders which I will do in the midst thereof: and after that he will let you go. (21) And I will give this people favour in the sight of the Egyptians: and it shall come to pass, that, when ye go, ye shall not go empty: (22) But every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put them upon your sons, and upon your daughters; and ye shall spoil the Egyptians.

IV. (1) And Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice: for they will say, The Lord hath not appeared unto thee.

(2) And the Lord said unto him, What is that in thine hand? And he said, A rod. (3) And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it. (4) And the Lord said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand: (5) That they may believe that the Lord God of

their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.

(6) And the Lord said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold, his hand was leprous as snow. (7) And he said, Put thine hand into thy bosom again. And he put his hand into his bosom again; and plucked it out of his bosom, and, behold, it was turned again as his other flesh. (8) And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign. (9) And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour it upon the dry land: and the water which thou takest out of the river shall become blood upon the dry land.

(10) And Moses said unto the Lord, O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue. (11) And the Lord said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the Lord? (12) Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say. (13) And he said, O my Lord, send, I pray thee, by the hand of him whom thou wilt send. (14) And the anger of the Lord was kindled against Moses, and he said, Is not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart. (15) And thou shalt speak unto him, and put words in his

mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. (16) And he shall be thy spokesman unto the people: and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God. (17) And thou shalt take this rod in thine hand, wherewith thou shalt do signs.

(18) And Moses went and returned to Jethro his father in law, and said unto him, Let me go, I pray thee, and return unto my brethren which are in Egypt, and see whether they be yet alive. And Jethro said to Moses, Go in peace. (19) And the Lord said unto Moses in Midian, Go, return into Egypt: for all the men are dead which sought thy life.

(20) And Moses took his wife and his sons, and set them upon an ass, and he returned to the land of Egypt: and Moses took the rod of God in his hand.

(21) And the Lord said unto Moses, When thou goest to return into Egypt, see that thou do all those wonders before Pharaoh, which I have put in thine hand: but I will harden his heart, that he shall not let the people go.

BRICKS WITHOUT STRAW AND THE PROMISE OF DELIVERANCE

V. 1—VI 13; VII. 1-13. And afterward Moses and Aaron went in, and told Pharaoh, Thus saith the Lord God of Israel, Let my people go, that they may hold a feast unto me in the wilderness. (2) And Pharaoh said, Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go. (3) And they said, The God of the Hebrews hath met with us: let us go, we pray thee, three days' journey into the desert, and sacrifice unto the Lord our God; lest he fall upon us with pestilence, or with the sword. (4) And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, let the people from their works? get you unto your burdens. (5) And Pharaoh said, Behold, the people of the land now are many, and ye make them rest from their burdens.

(6) And Pharaoh commanded the same day the taskmasters of the people, and their officers, saying, (7) Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves. (8) And the tale of the bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish ought thereof: for they be idle: therefore they cry, saying, Let us go and sacrifice to our God. (9) Let there more work be laid upon the men, that they may labour therein; and let them not regard vain words.

(10) And the taskmasters of the people went out, and their officers, and they spake to the people, saying, Thus saith Pharaoh, I will not give you

straw. (11) Go ye, get you straw where ye can find (12) So the people were scattered abroad throughout (12) So the people were scattered abroad thoughout all the land of Egypt to gather stubble instead of straw. (13) And the taskmasters hasted them, saying, Fulfil your works, your daily tasks, as when there was straw. (14) And the officers of the children of Israel, which Pharaoh's taskmasters had set over them, were beaten, and demanded, Wherefore have ye not fulfilled your task in making brick both yesterday and to day, as heretofore? (15) Then the officers of the children of Israel came and cried unto Pharaoh, saying, Wherefore dealest thou thus with thy servants? (16) There is no straw given unto thy servants, and they say to us, Make brick: and, behold, thy servants are beaten ; but the fault is in thine own people. (17) But he said, Ye are idle, ye are idle: therefore ye say, Let us go and do sacrifice to the Lord. (18) Go therefore now, and work; for there shall no straw be given you, yet shall ye deliver the tale of bricks.

(19) And the officers of the children of Israel did see that they were in evil case, after it was said, Ye shall not minish ought from your bricks of your daily task. (20) And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh: (21) And they said unto them, The Lord look upon you, and judge; because ye have made our savour to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us. (22) And Moses returned unto the Lord, and said, Lord, wherefore hast thou so evil entreated this people? why is it that thou hast sent me? (23) For since I came to Pharaoh to

speak in thy name, he hath done evil to this people; neither hast thou delivered thy people at all.

VI. (1) Then the Lord said unto Moses, Now shalt thou see what I will do to Pharaoh: for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land.

(2) And God spake unto Moses, and said unto him, I am the Lord: (3) And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name Jehovah was I not known to them. (4) And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers. (5) And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant. (6) Wherefore say unto the children of Israel, I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments: (7) And I will take you to me for a people, and I will be to you a God: and ye shall know that I am the Lord your God, which bringeth you out from under the burdens of the Egyptians. (8) And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I am the Lord.

(9) And Moses spake so unto the children of Israel: but they hearkened not unto Moses for anguish of spirit, and for cruel bondage. (10) And the Lord spake unto Moses, saying, (11) Go in, speak unto Pharaoh king of Egypt, that he let the children of

Israel go out of his land. (12) And Moses spake before the Lord, saying, Behold, the children of Israel have not hearkened unto me: how then shall Pharaoh hear me, who am of uncircumcised lips?

(13) And the Lord spake unto Moses and unto Aaron, and gave them a charge unto the children of Israel, and unto Pharaoh king of Egypt, to bring the children of Israel out of the land of Egypt.

VII. (1) And the Lord said unto Moses, See, I have made thee a god to a Pharaoh: and Aaron thy brother shall be thy prophet. (2) Thou shalt speak all that I command thee: and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land. (3) And I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt. (4) But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies, and my people the children of Israel, out of the land of Egypt by great judgments. (5) And the Egyptians shall know that I am the Lord, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them.

(6) And Moses and Aaron did as the Lord commanded them, so did they. (7) And Moses was fourscore years old, and Aaron fourscore and three years old, when they spake unto Pharaoh.

(8) And the Lord spake unto Moses and unto Aaron, saying, (9) When Pharaoh shall speak unto you, saying, Shew a miracle for you: then thou shalt say unto Aaron, Take thy rod, and cast it before Pharaoh, and it shall become a serpent. (10) And Moses and Aaron went in unto Pharaoh, and

they did so as the Lord had commanded: and Aaron
cast down his rod before Pharaoh, and before his
servants, and it became a serpent. (11) Then Pharaoh
also called the wise men and the sorcerers: now the
magicians of Egypt, they also did in like manner
with their enchantments. (12) For they cast down
every man his rod, and they became serpents: but
Aaron's rod swallowed up their rods.

(13) And he hardened Pharaoh's heart, that
he hearkened not unto them; as the Lord had
said.

THE TEN PLAGUES OF EGYPT

VII. (14) And the Lord said unto Moses, Pharaoh's heart is hardened, he refuseth to let the people go. (15) Get thee unto Pharaoh in the morning; lo, he goeth out unto the water; and thou shalt stand by the river's brink against he come; and the rod which was turned to a serpent shalt thou take in thine hand. (16) And thou shalt say unto him, The Lord God of the Hebrews hath sent me unto thee, saying, Let my people go, that they may serve me in the wilderness: and, behold, hitherto thou wouldst not hear. (17) Thus saith the Lord, In this thou shalt know that I am the Lord: behold, I will smite with the rod that is in mine hand upon the waters which are in the river, and they shall be turned to blood. (18) And the fish that is in the river shall die, and the river shall stink; and the Egyptians shall lothe to drink of the water of the river. VII. 14—XI. 10.

(19) And the Lord spake unto Moses, Say unto Aaron, Take thy rod, and stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood; and that there may be blood throughout all the land of Egypt, both in vessels of wood, and in vessels of stone. (20) And Moses and Aaron did so, as the Lord commanded; and he lifted up the rod, and smote the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that were in the river were turned to blood. (21) And the fish that was in the river died; and the river stank, and the Egyptians could

not drink of the water of the river; and there was blood throughout all the land of Egypt.

(22) And the magicians of Egypt did so with their enchantments: and Pharaoh's heart was hardened, neither did he hearken unto them; as the Lord had said. (23) And Pharaoh turned and went into his house, neither did he set his heart to this also. (24) And all the Egyptians digged round about the river for water to drink; for they could not drink of the water of the river. (25) And seven days were fulfilled, after that the Lord had smitten the river.

VIII. (1) And the Lord spake unto Moses, Go, unto Pharaoh, and say unto him, Thus saith the Lord, Let my people go, that they may serve me: (2) And if thou refuse to let them go, behold, I will smite all thy borders with frogs: (3) And the river shall bring forth frogs abundantly, which shall go up and come into thine house, and into thy bedchamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy kneading-troughs: (4) And the frogs shall come up both on thee, and upon thy people, and upon all thy servants.

(5) And the Lord spake unto Moses, Say unto Aaron, Stretch forth thine hand with thy rod over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt. (6) And Aaron stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt. (7) And the magicians did so with their enchantments, and brought up frogs upon the land of Egypt.

(8) Then Pharaoh called for Moses and Aaron, and said, Intreat the Lord, that he may take away the frogs from me, and from my people; and I will let the people go, that they may do sacrifice unto the Lord. (9) And Moses said unto Pharaoh, Glory over me: when shall I intreat for thee, and for thy servants, and for thy people, to destroy the frogs from thee and thy houses, that they may remain in the river only? (10) And he said, To morrow. And he said, Be it according to thy word: that thou mayest know that there is none like unto the Lord our God. (11) And the frogs shall depart from thee, and from thy houses, and from thy servants, and from thy people; they shall remain in the river only.

(12) And Moses and Aaron went out from Pharaoh: and Moses cried unto the Lord because of the frogs which he had brought against Pharaoh. (13) And the Lord did according to the word of Moses; and the frogs died out of the houses, out of the villages, and out of the fields. (14) And they gathered them together upon heaps: and the land stank.

(15) But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them; as the Lord had said.

(16) And the Lord said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt. (17) And they did so; for Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became lice in man, and in beast; all the dust of the land became lice throughout all the land of Egypt. (18) And the magicians did so with their enchantments to bring forth lice,

but they could not: so there were lice upon man, and upon beast. (19) Then the magicians said unto Pharaoh, This is the finger of God: and Pharaoh's heart was hardened, and he hearkened not unto them; as the Lord had said.

(20) And the Lord said unto Moses, Rise up early in the morning, and stand before Pharaoh; lo, he cometh forth to the water; and say unto him, Thus saith the Lord, Let my people go, that they may serve me. (21) Else, if thou wilt not let my people go, behold, I will send swarms of flies upon thee, and upon thy servants, and upon thy people, and into thy houses: and the houses of the Egyptians shall be full of swarms of flies, and also the ground whereon they are. (22) And I will sever in that day the land of Goshen, in which my people dwell, that no swarms of flies shall be there; to the end thou mayest know that I am the Lord in the midst of the earth. (23) And I will put a division between my people and thy people: to morrow shall this sign be.

(24) And the Lord did so; and there came a grievous swarm of flies into the house of Pharaoh, and into his servants' houses, and into all the land of Egypt: the land was corrupted by reason of the swarm of flies. (25) And Pharaoh called for Moses and for Aaron, and said, Go ye, sacrifice to your God in the land.

(26) And Moses said, It is not meet so to do; for we shall sacrifice the abomination of the Egyptians to the Lord our God: lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us? (27) We will go three days' journey into the wilderness, and sacrifice to

the Lord our God, as he shall command us. (28)
And Pharaoh said, I will let you go, that ye may
sacrifice to the Lord your God in the wilderness;
only ye shall not go very far away: intreat for me.
(29) And Moses said, Behold, I go out from thee,
and I will intreat the Lord that the swarms of flies
may depart from Pharaoh, from his servants, and
from his people, to morrow: but let not Pharaoh
deal deceitfully any more in not letting the people go
to sacrifice to the Lord.

(30) And Moses went out from Pharaoh, and
intreated the Lord. (31) And the Lord did according
to the word of Moses; and he removed the
swarms of flies from Pharaoh, from his servants,
and from his people; there remained not one. (32)
And Pharaoh hardened his heart at this time also,
neither would he let the people go.

IX. (1) Then the Lord said unto Moses, Go in unto
Pharaoh, and tell him, Thus saith the Lord God of
the Hebrews, Let my people go, that they may serve
me. (2) For if thou refuse to let them go, and
wilt hold them still, (3) Behold, the hand of the
Lord is upon thy cattle which is in the field, upon
the horses, upon the asses, upon the camels, upon
the oxen, and upon the sheep: there shall be a very
grievous murrain. (4) And the Lord shall sever
between the cattle of Israel and the cattle of Egypt:
and there shall nothing die of all that is the children's
of Israel.

(5) And the Lord appointed a set time, saying,
To morrow the Lord shall do this thing in the land.
(6) And the Lord did that thing on the morrow,
and all the cattle of Egypt died: but of the cattle
of the children of Israel died not one. (7) And

Pharaoh sent, and, behold, there was not one of the cattle of the Israelites dead. And the heart of Pharaoh was hardened, and he did not let the people go.

(8) And the Lord said unto Moses and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh. (9) And it shall become small dust in all the land of Egypt, and shall be a boil breaking forth with blains upon man, and upon beast, throughout all the land of Egypt. (10) And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became a boil breaking forth with blains upon man, and upon beast. (11) And the magicians could not stand before Moses because of the boils; for the boil was upon the magicians, and upon all the Egyptians. (12) And the Lord hardened the heart of Pharaoh, and he hearkened not unto them; as the Lord had spoken unto Moses.

(13) And the Lord said unto Moses, Rise up early in the morning, and stand before Pharaoh, and say unto him, Thus saith the Lord God of the Hebrews, Let my people go that they may serve me. (14) For I will at this time send all my plagues upon thine heart, and upon thy servants, and upon thy people; that thou mayest know that there is none like me in all the earth. (15) For now I will stretch out my hand, that I may smite thee and thy people with pestilence; and thou shalt be cut off from the earth. (16) And in very deed for this cause have I raised thee up, for to shew in thee my power; and that my name may be declared throughout all the earth. (17) As yet exaltest thou thyself

against my people, that thou wilt not let them go?
(18) Behold, to morrow about this time I will cause
it to rain a very grievous hail, such as hath not
been in Egypt since the foundation thereof even until
now. (19) Send therefore now, and gather thy
cattle, and all that thou hast in the field; for upon
every man and beast which shall be found in the field,
and shall not be brought home, the hail shall come
down upon them, and they shall die.

(20) He that feared the word of the Lord among
the servants of Pharaoh made his servants and his
cattle flee into the houses: (21) And he that re-
garded not the word of the Lord left his servants
and his cattle in the field. (22) And the Lord said
unto Moses, Stretch forth thine hand toward heaven,
that there may be hail in all the land of Egypt,
upon man, and upon beast, and upon every herb of
the field, throughout the land of Egypt. (23) And
Moses stretched forth his rod toward heaven: and
the Lord sent thunder and hail, and the fire ran
along upon the ground; and the Lord rained hail
upon the land of Egypt. (24) So there was hail,
and fire mingled with the hail, very grievous, such
as there was none like it in all the land of Egypt
since it became a nation. (25) And the hail smote
throughout all the land of Egypt all that was in
the field, both man and beast; and the hail smote
every herb of the field, and brake every tree of
the field. (26) Only in the land of Goshen, where
the children of Israel were, was there no hail.

(27) And Pharaoh sent, and called for Moses
and Aaron, and said unto them, I have sinned this
time: the Lord is righteous, and I and my people
are wicked. (28) Intreat the Lord (for it is

enough) that there be no more mighty thunderings and hail; and I will let you go, and ye shall stay no longer. (29) And Moses said unto him, As soon as I am gone out of the city, I will spread abroad my hands unto the Lord; and the thunder shall cease, neither shall there be any more hail; that thou mayest know how that the earth is the Lord's. (30) But as for thee and thy servants, I know that ye will not yet fear the Lord God.

(31) And the flax and the barley was smitten: for the barley was in the ear, and the flax was boiled. (32) But the wheat and the rie were not smitten: for they were not grown up.

(33) And Moses went out of the city from Pharaoh, and spread abroad his hands unto the Lord: and the thunders and hail ceased, and the rain was not poured upon the earth. (34) And when Pharaoh saw that the rain and the hail and the thunders were ceased, he sinned yet more, and hardened his heart, he and his servants. (35) And the heart of Pharaoh was hardened, neither would he let the children of Israel go; as the Lord had spoken by Moses.

X. (1) And the Lord said unto Moses, Go in unto Pharaoh: for I have hardened his heart, and the heart of his servants, that I might shew these my signs before him: (2) And that thou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought in Egypt, and my signs which I have done among them; that ye may know how that I am the Lord.

(3) And Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith the Lord God of the Hebrews, How long wilt thou refuse to humble thyself before me? let my people go, that they may

serve me. (4) Else, if thou refuse to let my people go, behold, to morrow will I bring the locusts into thy coast: (5) And they shall cover the face of the earth, that one cannot be able to see the earth: and they shall eat the residue of that which is escaped, which remaineth unto you from the hail, and shall eat every tree which groweth for you out of the field: (6) And they shall fill thy houses, and the houses of all thy servants, and the houses of all the Egyptians; which neither thy fathers, nor thy fathers' fathers have seen, since the day that they were upon the earth unto this day. And he turned himself, and went out from Pharaoh. (7) And Pharaoh's servants said unto him, How long shall this man be a snare unto us? let the men go, that they may serve the Lord their God: knowest thou not yet that Egypt is destroyed?

(8) And Moses and Aaron were brought again unto Pharaoh: and he said unto them, Go, serve the Lord your God: but who are they that shall go? (9) And Moses said, We will go with our young and with our old, with our sons and with our daughters; with our flocks and with our herds will we go; for we must hold a feast unto the Lord. (10) And he said unto them, Let the Lord be so with you, as I will let you go, and your little ones: look to it; for evil is before you. (11) Not so: go now ye that are men, and serve the Lord; for that ye did desire. And they were driven out from Pharaoh's presence.

(12) And the Lord said unto Moses, Stretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, even all that the

hail hath left. (13) And Moses stretched forth his rod over the land of Egypt, and the Lord brought an east wind upon the land all that day, and all that night; and when it was morning, the east wind brought the locusts. (14) And the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt: very grievous were they; before them there were no such locusts as they, neither after them shall be such. (15) For they covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt.

(16) Then Pharaoh called for Moses and Aaron in haste; and he said, I have sinned against the Lord your God, and against you. (17) Now therefore forgive, I pray thee, my sin only this once, and intreat the Lord your God, that he may take away from me this death only. (18) And he went out from Pharaoh, and intreated the Lord. (19) And the Lord turned a mighty strong west wind, which took away the locusts, and cast them into the Red sea; there remained not one locust in all the coasts of Egypt. (20) But the Lord hardened Pharaoh's heart, so that he would not let the children of Israel go.

(21) And the Lord said unto Moses, Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even darkness which may be felt. (22) And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days: (23)

They saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings. (24) And Pharaoh called unto Moses, and said, Go ye, serve the Lord; only let your flocks and your herds be stayed: let your little ones also go with you. (25) And Moses said, Thou must give us also sacrifices and burnt offerings, that we may sacrifice unto the Lord our God. (26) Our cattle also shall go with us; there shall not an hoof be left behind; for thereof must we take to serve the Lord our God; and we know not with what we must serve the Lord, until we come thither.

(27) But the Lord hardened Pharaoh's heart, and he would not let them go. (28) And Pharaoh said unto him, Get thee from me, take heed to thyself, see my face no more; for in that day thou seest my face thou shalt die. (29) And Moses said, Thou hast spoken well, I will see thy face again no more.

XI. (1) And the Lord said unto Moses, Yet will I bring one plague more upon Pharaoh, and upon Egypt; afterwards he will let you go hence: when he shall let you go, he shall surely thrust you out hence altogether. (2) Speak now in the ears of the people and let every man borrow of his neighbour, and every woman of her neighbour, jewels of silver, and jewels of gold. (3) And the Lord gave the people favour in the sight of the Egyptians. Moreover the man Moses was very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people.

(4) And Moses said, Thus saith the Lord, About midnight will I go out into the midst

of Egypt: (5) And all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maidservant that is behind the mill; and all the firstborn of beasts. (6) And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more. (7) But against any of the children of Israel shall not a dog move his tongue, against man or beast: that ye may know how that the Lord doth put a difference between the Egyptians and Israel. (8) And all these my servants shall come down unto me, and bow down themselves unto me, saying, Get thee out, and all the people that follow thee: and after that I will go out.

And he went out from Pharaoh in a great anger. (9) And the Lord said unto Moses, Pharaoh shall not hearken unto you; that my wonders may be multiplied in the land of Egypt (10) And Moses and Aaron did all these wonders before Pharaoh: and the Lord hardened Pharaoh's heart, so that he would not let the children of Israel go out of his land.

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THE INSTITUTION OF THE PASSOVER

And the Lord spake unto Moses and Aaron in **XII. 1-36**
the land of Egypt, saying,
(2) This month shall be unto you the beginning
of months: it shall be the first month of the year to
you. (3) Speak ye unto all the congregation of
Israel, saying, In the tenth day of this month they
shall take to them every man a lamb, according to
the house of their fathers, a lamb for an house: (4)
And if the household be too little for the lamb, let
him and his neighbour next unto his house take it
according to the number of the souls; every man
according to his eating shall make your count for the
lamb. (5) Your lamb shall be without blemish, a
male of the first year: ye shall take it out from the
sheep, or from the goats: (6) And ye shall keep it
up until the fourteenth day of the same month: and
the whole assembly of the congregation of Israel shall
kill it in the evening. (7) And they shall take of
the blood, and strike it on the two side posts and
on the upper door post of the houses, wherein they
shall eat it. (8) And they shall eat the flesh in that
night, roast with fire, and unleavened bread; and
with bitter herbs they shall eat it. (9) Eat not of
it raw, nor sodden at all with water, but roast with
fire; his head with his legs, and with the purtenance
thereof. (10) And ye shall let nothing of it remain
until the morning; and that which remaineth of it
until the morning ye shall burn with fire. (11)
And thus shall ye eat it; with your loins girded,
your shoes on your feet, and your staff in your hand;
and ye shall eat it in haste: it is the Lord's
passover.

(12) For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the Lord. (13) And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt. (14) And this day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations; ye shall keep it a feast by an ordinance for ever. (15) Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel. (16) And in the first day there shall be an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save that which every man must eat, that only may be done of you. (17) And ye shall observe the feast of unleavened bread; for in this selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever. (18) In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even. (19) Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land. (20) Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.

(21) Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the passover. (22) And ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and strike the lintel and the two side posts with the blood that is in the bason; and none of you shall go out at the door of his house until the morning. (23) For the Lord will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you. (24) And ye shall observe this thing for an ordinance to thee and to thy sons for ever. (25) And it shall come to pass, when ye be come to the land which the Lord will give you, according as he hath promised, that ye shall keep this service. (26) And it shall come to pass, when your children shall say unto you, What mean ye by this service? (27) That ye shall say, It is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses.

And the people bowed the head and worshipped. (28) And the children of Israel went away, and did as the Lord had commanded Moses and Aaron, so did they. (29) And it came to pass, that at midnight the Lord smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle. (30) And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a

great cry in Egypt; for there was not a house where there was not one dead.

(31) And he called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve the Lord, as ye have said. (32) Also take your flocks and your herds, as ye have said, and be gone; and bless me also. (33) And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We be all dead men. (34) And the people took their dough before it was leavened, their kneading-troughs being bound up in their clothes upon their shoulders. (35) And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment: (36) And the Lord gave the people favour in the sight of the Egyptians, so that they lent unto them such things as they required. And they spoiled the Egyptians.

THE EXODUS AND THE PASSAGE OF THE RED SEA

(37) And the children of Israel journeyed from XII. 37-42
Rameses to Succoth, about six hundred thousand on XII. 37-42; XIV. 31.
foot that were men, beside children. (38) And a
mixed multitude went up also with them; and flocks,
and herds, even very much cattle. (39) And they
baked unleavened cakes of the dough which they
brought forth out of Egypt, for it was not leavened;
because they were thrust out of Egypt, and could
not tarry, neither had they prepared for themselves
any victual.

(40) Now the sojourning of the children of
Israel, who dwelt in Egypt, was four hundred and
thirty years. (41) And it came to pass at the
end of the four hundred and thirty years, even the
selfsame day it came to pass, that all the hosts of
the Lord went out from the land of Egypt. (42)
It is a night to be much observed unto the Lord for
bringing them out from the land of Egypt: this is
that night of the Lord to be observed of all the
children of Israel in their generations.

XIII. (17) And it came to pass, when Pharaoh
had let the people go, that God led them not through
the way of the land of the Philistines, although that
was near; for God said, Lest peradventure the people
repent when they see war, and they return to Egypt:
(18) But God led the people about, through the way
of the wilderness of the Red sea:

And the children of Israel went up harnessed out
of the land of Egypt. (19) And Moses took the bones
of Joseph with him: for he had straitly sworn the

children of Israel, saying, God will surely visit you; and ye shall carry up my bones away hence with you. (20) And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness. (21) And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night: (22) He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people.

XIV. (1) And the Lord spake unto Moses, saying, (2) Speak unto the children of Israel, that they turn and encamp before Pi-hahiroth, between Migdol and the sea, over against Baal-zephon: before it shall ye encamp by the sea. (3) For Pharaoh will say of the children of Israel, They are entangled in the land, the wilderness hath shut them in. (4) And I will harden Pharaoh's heart, that he shall follow after them; and I will be honoured upon Pharaoh, and upon all his host; that the Egyptians may know that I am the Lord.

And they did so. (5) And it was told the king of Egypt that the people fled: and the heart of Pharaoh and of his servants was turned against the people, and they said, Why have we done this, that we have let Israel go from serving us? (6) And he made ready his chariot, and took his people with him: (7) And he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them. (8) And the Lord hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel: and the children of Israel went out with an high hand. (9) But the Egyptians pursued after them, all the horses and

chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea, beside Pi-hahiroth, before Baal-zephon.

(10) And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid: and the children of Israel cried out unto the Lord.
(11) And they said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Egypt?
(12) Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it had been better for us to serve the Egyptians, than that we should die in the wilderness.

(13) And Moses said unto the people, Fear ye not, stand still, and see the salvation of the Lord, which he will shew to you to day: for the Egyptians whom ye have seen to day, ye shall see them again no more for ever.
(14) The Lord shall fight for you, and ye shall hold your peace.

(15) And the Lord said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward:
(16) But lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry ground through the midst of the sea.
(17) And I, behold, I will harden the hearts of the Egyptians, and they shall follow them: and I will get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen.
(18) And the Egyptians shall know that I am the Lord, when I

have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen.

(19) And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them: (20) And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night.

(21) And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. (22) And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left. (23) And the Egyptians pursued, and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen. (24) And it came to pass, that in the morning watch the Lord looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians, (25) And took off their chariot wheels, that they drave them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the Lord fighteth for them against the Egyptians.

(26) And the Lord said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen. (27) And Moses stretched forth his hand over the sea, and the sea returned to his

strength when the morning appeared; and the Egyptians fled against it; and the Lord overthrew the Egyptians in the midst of the sea. (28) And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them. (29) But the children of Israel walked upon dry land in the midst of the sea ; and the waters were a wall unto them on their right hand, and on their left.

(30) Thus the Lord saved Israel that day out of the hand of the Egyptians ; and Israel saw the Egyptians dead upon the sea shore. (31) And Israel saw that great work which the Lord did upon the Egyptians: and the people feared the Lord, and believed the Lord, and his servant Moses.

THE SWEETENING OF THE WATERS

XV. 22-27. (22) So Moses brought Israel from the Red sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water. (23) And when they came to Marah, they could not drink of the waters of Marah for they were bitter: therefore the name of it was called Marah. (24) And the people murmured against Moses, saying, What shall we drink? (25) And he cried unto the Lord; and the Lord shewed him a tree, which when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them, (26) And said, If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee.

(27) And they came to Elim, where were twelve wells of water, and threescore and ten palm trees: and they encamped there by the waters.

THE SENDING OF QUAILS AND MANNA

And they took their journey from Elim, and all XVI. 1-18
the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt. (2) And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness: (3) And the children of Israel said unto them, Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.

(4) Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no. (5) And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily. (6) And Moses and Aaron said unto all the children of Israel, At even, then ye shall know that the Lord hath brought you out from the land of Egypt: (7) And in the morning, then ye shall see the glory of the Lord; for that he heareth your murmurings against the Lord: and what are we, that ye murmur against us? (8) And Moses said, This shall be, when the Lord shall give you in the evening

flesh to eat, and in the morning bread to the full ; for that the Lord heareth your murmurings which ye murmur against him: and what are we? your murmurings are not against us, but against the Lord.

(9) And Moses spake unto Aaron, Say unto all the congregation of the children of Israel, Come near before the Lord: for he hath heard your murmurings. (10) And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold, the glory of the Lord appeared in the cloud. (11) And the Lord spake unto Moses, saying, (12) I have heard the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread ; and ye shall know that I am the Lord your God.

(13) And it came to pass, that at even the quails came up, and covered the camp: and in the morning the dew lay round about the host. (14) And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground. (15) And when the children of Israel saw it, they said one to another, It is manna: for they wist not what it was. And Moses said unto them, This is the bread which the Lord hath given you to eat. (16) This is the thing which the Lord hath commanded, Gather of it every man according to his eating, an omer for every man, according to the number of your persons ; take ye every man for them which are in his tents.

(17) And the children of Israel did so, and gathered, some more, some less. (18) And when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack ; they gathered every man according to his eating.

THE SMITING OF THE ROCK

XVII. 1-7. And all the congregation of the children of Israel
journeyed from the wilderness of Sin, after their
journeys, according to the commandment of the Lord.
and pitched in Rephidim: and there was no water
for the people to drink. (2) Wherefore the people
did chide with Moses, and said, Give us water
that we may drink. And Moses said unto them,
Why chide ye with me? wherefore do ye tempt
the Lord? (3) And the people thirsted there for
water; and the people murmured against Moses, and
said, Wherefore is this that thou hast brought us up
out of Egypt, to kill us and our children and our
cattle with thirst? (4) And Moses cried unto the
Lord, saying, What shall I do unto this people? they
be almost ready to stone me. (5) And the Lord said
unto Moses, Go on before the people, and take with
thee of the elders of Israel ; and thy rod, wherewith
thou smotest the river, take in thine hand, and go.
(6) Behold, I will stand before thee there upon the
rock in Horeb ; and thou shalt smite the rock, and
there shall come water out of it, that the people may
drink. And Moses did so in the sight of the elders
of Israel. (7) And he called the name of the place
Massah, and Meribah, because of the chiding of the
children of Israel, and because they tempted the Lord.
saying, Is the Lord among us, or not?

THE DEFEAT OF AMALEK

(8) Then came Amalek, and fought with Israel XVII. 8-16.
in Rephidim. (9) And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: to morrow I will stand on the top of the hill with the rod of God in mine hand. (10) So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill. (11) And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed. (12) But Moses' hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun. (13) And Joshua discomfited Amalek and his people with the edge of the sword.

(14) And the Lord said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven. (15) And Moses built an altar, and called the name of it Jehovah-nissi: (16) For he said, Because the Lord hath sworn that the Lord will have war with Amalek from generation to generation.

MOUNT SINAI AND THE TEN COMMANDMENTS

XIX. 1-25; In the third month, when the children of Israel
XX. 1-21;
XXIV. 12-18. were gone forth out of the land of Egypt, the same
day came they into the wilderness of Sinai. (2) For they were departed from Rephidim, and were come to the desert of Sinai, and had pitched in the wilderness ; and there Israel camped before the mount.

(3) And Moses went up unto God, and the Lord called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of the Israel ; (4) Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. (5) Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: (6) And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.

(7) And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him. (8) And all the people answered together, and said, All that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord. (9) And the Lord said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever. And Moses told the words of the people unto the Lord.

(10) And the Lord said unto Moses, Go unto the people, and sanctify them to day and to morrow and

let them wash their clothes, (11) And be ready against the third day: for the third day the Lord will come down in the sight of all the people upon mount Sinai. (12) And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death: (13) There shall not an hand touch it, but he shall surely be stoned, or shot through; whether it be beast or man, it shall not live: when the trumpet soundeth long, they shall come up to the mount.

(14) And Moses went down from the mount unto the people, and sanctified the people; and they washed their clothes. (15) And he said unto the people, Be ready against the third day: come not at your wives. (16) And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled. (17) And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount. (18) And mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.

(19) And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice. (20) And the Lord came down upon mount Sinai, on the top of the mount: and the Lord called Moses up to the top of

the mount; and Moses went up. (21) And the Lord said unto Moses, Go down, charge the people, lest they break through unto the Lord to gaze, and many of them perish. (22) And let the priests also, which come near to the Lord, sanctify themselves, lest the Lord break forth upon them.

(23) And Moses said unto the Lord, The people cannot come up to mount Sinai: for thou chargedst us, saying, Set bounds about the mount, and sanctify it. (24) And the Lord said unto him, Away, get thee down, and thou shalt come up, thou, and Aaron with thee: but let not the priests and the people break through to come up unto the Lord, lest he break forth upon them. (25) So Moses went down unto the people, and spake unto them. XX. (1) And God spake all these words, saying,

(2) I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

(3) Thou shalt have no other gods before me.

(4) Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: (5) Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; (6) And shewing mercy unto thousands of them that love me, and keep my commandments.

(7) Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

(8) Remember the sabbath day, to keep it holy.
(9) Six days shalt thou labour, and do all thy work:
(10) But the seventh day is the sabbath of the Lord
thy God: in it thou shalt not do any work, thou,
nor thy son, nor thy daughter, thy manservant,
nor thy maidservant, nor thy cattle, nor thy stranger
that is within thy gates: (11) For in six days
the Lord made heaven and earth, the sea, and
all that in them is, and rested the seventh day:
wherefore the Lord blessed the sabbath day, and
hallowed it.

(12) Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

(13) Thou shalt not kill.

(14) Thou shalt not commit adultery.

(15) Thou shalt not steal.

(16) Thou shalt not bear false witness against thy neighbour.

(17) Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

(18) And all the people saw the thunderings, and
the lightnings, and the noise of the trumpet, and the
mountain smoking: and when the people saw it, they
removed, and stood afar off. (19) And they said
unto Moses, Speak thou with us, and we will hear:
but let not God speak with us, lest we die. (20)
And Moses said unto the people, Fear not: for God
is come to prove you, and that his fear may be
before your faces, that ye sin not. (21) And the

people stood afar off, and Moses drew near unto the thick darkness where God was.

XXIV. (12) And the Lord said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them. (13) And Moses rose up, and his minister Joshua: and Moses went up into the mount of God. (14) And he said unto the elders, Tarry ye here for us, until we come again unto you: and, behold, Aaron and Hur are with you: if any man have any matters to do, let him come unto them. (15) And Moses went up into the mount, and a cloud covered the mount. (16) And the glory of the Lord abode upon mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud. (17) And the sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel. (18) And Moses went into the midst of the cloud, and gat him up into the mount: and Moses was in the mount forty days and forty nights.

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THE WORSHIP OF THE GOLDEN CALF

And when the people saw that Moses delayed to XXXII.
come down out of the mount, the people gathered 1-35.
themselves together unto Aaron, and said unto him,
Up, make us gods, which shall go before us ; for as for
this Moses, the man that brought us up out of the land
of Egypt, we wot not what is become of him. (2) And
Aaron said unto them, Break off the golden earrings,
which are in the ears of your wives, of your sons, and
of your daughters, and bring them unto me. (3) And
all the people brake off the golden earrings which
were in their ears, and brought them unto Aaron.
(4) And he received them at their hand, and fashioned
it with a graving tool, after he had made it a molten
calf: and they said, These be thy gods O Israel,
which brought thee up out of the land of Egypt.

(5) And when Aaron saw it, he built an altar
before it; and Aaron made proclamation, and said, To
morrow is a feast to the Lord. (6) And they rose up
early on the morrow, and offered burnt offerings, and
brought peace offerings; and the people sat down to
eat and to drink, and rose up to play. (7) And the
Lord said unto Moses, Go, get thee down; or thy
people, which thou broughtest out of the land of
Egypt, have corrupted themselves: (8) They have
turned aside quickly out of the way which I command-
ed them: they have made them a molten calf, and
have worshipped it, and have sacrificed thereunto, and
said, These be thy gods, O Israel, which have brought
thee up out of the land of Egypt. (9) And the
Lord said unto Moses, I have seen this people, and,

behold, it is a stiffnecked people: (10) Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation.

(11) And Moses besought the Lord his God, and said, Lord, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand? (12) Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people. (13) Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever. (14) And the Lord repented of the evil which he thought to do unto his people.

(15) And Moses turned, and went down from the mount, and the two tables of the testimony were in his hand: the tables were written on both their sides; on the one side and on the other were they written. (16) And the tables were the work of God, and the writing was the writing of God, graven upon the tables.

(17) And when Joshua heard the noise of the people as they shouted, he said unto Moses, There is a noise of war in the camp. (18) And he said, It is not the voice of them that shout for mastery, neither is it the voice of them that cry for being overcome: but the noise of them that sing do I hear. (19) And

it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount.
(20) And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strawed it upon the water, and made the children of Israel drink of it.

(21) And Moses said unto Aaron, What did this people unto thee, that thou hast brought so great a sin upon them?
(22) And Aaron said, Let not the anger of my lord wax hot: thou knowest the people, that they are set on mischief.
(23) For they said unto me, Make us gods, which shall go before us: for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.
(24) And I said unto them, Whosoever hath any gold, let them break it off. So they gave it me: then I cast it into the fire, and there came out this calf.

(25) And when Moses saw that the people were naked; (for Aaron had made them naked unto their shame among their enemies:)
(26) Then Moses stood in the gate of the camp, and said, Who is on the Lord's side? let him come unto me. And all the sons of Levi gathered themselves together unto him.
(27) And he said unto them, Thus saith the Lord God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour.
(28) And the children of Levi did according to the word of Moses: and there fell of the people that day about

three thousand men. (29) For Moses had said, Consecrate yourselves to day to the Lord, even every man upon his son, and upon his brother ; that he may bestow upon you a blessing this day.

(30) And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin: and now I will go up unto the Lord ; peradventure I shall make an atonement for your sin. (31) And Moses returned unto the Lord, and said, Oh, this people have sinned a great sin, and have made them gods of gold. (32) Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written. (33) And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book. (34) Therefore now go, lead the people unto the place of which I have spoken unto thee: behold, mine Angel shall go before thee: nevertheless in the day when I visit I will visit their sin upon them.

(35) And the Lord plagued the people, because they made the calf, which Aaron made.

THE RENEWAL OF THE TABLES OF STONE

And the Lord said unto Moses, Hew thee two tables of stone like unto the first: and I will write upon these tables the words that were in the first tables, which thou brakest. (2) And be ready in the morning, and come up in the morning unto mount Sinai, and present thyself there to me in the top of the mount. (3) And no man shall come up with thee, neither let any man be seen throughout all the mount; neither let the flocks nor herds feed before that mount. (4) And he hewed two tables of stone like unto the first; and Moses rose up early in the morning, and went up unto mount Sinai, as the Lord had commanded him, and took in his hand the two tables of stone. XXXIV. 1-10, 28-35.

(5) And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. (6) And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, (7) Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation. (8) And Moses made haste, and bowed his head toward the earth, and worshipped. (9) And he said, If now I have found grace in thy sight, O Lord, let my Lord, I pray thee, go among us; for it is a stiffnecked people; and pardon our iniquity and our sin, and take us for thine inheritance.

(10) And he said, Behold, I make a covenant: before all thy people I will do marvels, such as have not been done in all the earth, nor in any nation: and all the people among which thou art shall see the work of the Lord: for it is a terrible thing that I will do with thee.

(28) And he was there with the Lord forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments. (29) And it came to pass, when Moses came down from mount Sinai with the two tables of testimony in Moses' hand, when he came down from the mount, that Moses wist not that the skin of his face shone while he talked with him. (30) And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him.

(31) And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moses talked with them. (32) And afterward all the children of Israel came nigh: and he gave them in commandment all that the Lord had spoken with him in mount Sinai. (33) And till Moses had done speaking with them, he put a vail on his face. (34) But when Moses went in before the Lord to speak with him, he took the vail off, until he came out. And he came out, and spake unto the children of Israel that which he was commanded. (35) And the children of Israel saw the face of Moses, that the skin of Moses' face shone: and Moses put the vail upon his face again, until he went in to speak with him.

NUMBERS

THE STORY OF KORAH

Now Korah, the son of Izhar, the son of Kohath, XVI. 1-35.
the son of Levi, and Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took men: (2) And they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, men of renown: (3) And they gathered themselves together against Moses and against Aaron, and said unto them, Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them: wherefore then lift ye up yourselves above the congregation of the Lord?

(4) And when Moses heard it, he fell upon his face: (5) And he spake unto Korah and unto all his company, saying, Even to morrow the Lord will shew who are his, and who is holy; and will cause him to come near unto him: even him whom he hath chosen will he cause to come near unto him. (6) This do; Take you censers, Korah, and all his company; (7) And put fire therein, and put incense in them before the Lord to morrow: and it shall be that the man whom the Lord doth choose, he shall be holy: ye take too much upon you, ye sons of Levi. (8) And Moses said unto Korah, Hear, I pray you, ye sons of Levi: (9) Seemeth it but

a small thing unto you, that the God of Israel hath separated you from the congregation of Israel, to bring you near to himself to do the service of the tabernacle of the Lord, and to stand before the congregration to minister unto them? (10) And he hath brought thee near to him, and all thy brethren the sons of Levi with thee: and seek ye the priesthood also? (11) For which cause both thou and all thy company are gathered together against the Lord: and what is Aaron, that ye murmur against him?

(12) And Moses sent to call Dathan and Abiram, the sons of Eliab: which said, We will not come up: (13) Is it a small thing that thou hast brought us up out of a land that floweth with milk and honey, to kill us in the wilderness, except thou make thyself altogether a prince over us? (14) Moreover thou hast not brought us into a land that floweth with milk and honey, or given us inheritance of fields and vineyards: wilt thou put out the eyes of these men? we will not come up.

(15) And Moses was very wroth, and said unto the Lord, Respect not thou their offering: I have not taken one ass from them, neither have I hurt one of them. (16) And Moses said unto Korah, Be thou and all thy company before the Lord, thou, and they, and Aaron, to morrow: (17) And take every man his censer, and put incense in them, and bring ye before the Lord every man his censer, two hundred and fifty censers; thou also, and Aaron, each of you his censer. (18) And they took every

man his censer, and put fire in them, and laid incense thereon, and stood in the door of the tabernacle of the congregation with Moses and Aaron. (19) And Korah gathered all the congregation against them unto the door of the tabernacle of the congregation: and the glory of the Lord appeared unto all the congregation. (20) And the Lord spake unto Moses and unto Aaron, saying, (21) Separate yourselves from among this congregation, that I may consume them in a moment.

(22) And they fell upon their faces, and said, O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation?

(23) And the Lord spake unto Moses, saying, (24) Speak unto the congregation, saying, Get you up from about the tabernacle of Korah, Dathan, and Abiram. (25) And Moses rose up and went unto Dathan and Abiram; and the elders of Israel followed him. (26) And he spake unto the congregation, saying, Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins. (27) So they gat up from the tabernacle of Korah, Dathan, and Abiram, on every side: and Dathan and Abiram came out, and stood in the door of their tents, and their wives, and their sons, and their little children. (28) And Moses said, Hereby ye shall know that the Lord hath sent me to do all these works; for I have not done them of mine own mind. (29) If these men die the common death of all men, or if they be visited after the visitation of all men; then

the Lord hath not sent me. (30) But if the Lord make a new thing, and the earth open her mouth, and swallow them up, with all that appertain unto them, and they go down quick into the pit ; then ye shall understand that these men have provoked the Lord.

(31) And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that was under them : (32) And the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods. (33) They, and all that appertained to them, went down alive into the pit, and the earth closed upon them : and they perished from among the congregation.

(34) And all Israel that were round about them fled at the cry of them : for they said, Lest the earth swallow us up also. (35) And there came out a fire from the Lord, and consumed the two hundred and fifty men that offered incense.

THE BRAZEN SERPENT

(4) And they journeyed from mount Hor by the XXI. 4-9.
way of the Red sea, to compass the land of
Edom : and the soul of the people was much discour
aged because of the way. (5) And the people spake
against God, and against Moses, Wherefore have ye
brought us up out of Egypt to die in the wilderness?
for there is no bread, neither is there any water; and
our soul loatheth this light bread. (6) And the
Lord sent fiery serpents among the people, and they
bit the people ; and much people of Israel died. (7)
Therefore the people came to Moses, and said, We
have sinned, for we have spoken against the Lord,
and against thee ; pray unto the Lord, that he take
away the serpents from us. And Moses prayed for
the people. (8) And the Lord said unto Moses,
Make thee a fiery serpent, and set it upon a pole :
and it shall come to pass, that every one that is
bitten, when he looketh upon it, shall live. (9) And
Moses made a serpent of brass, and put it upon a
pole, and it came to pass, that if a serpent had
bitten any man, when he beheld the serpent of brass,
he lived.

BALAK AND BALAAM

XXII.—XXIV. 25. And the children of Israel set forward, and pitched in the plains of Moab on this side Jordan by Jericho. (2) And Balak the son of Zippor saw all that Israel had done to the Amorites. (3) And Moab was sore afraid of the people, because they were many : and Moab was distressed because of the children of Israel. (4) And Moab said unto the elders of Midian, Now shall this company lick up all that are round about us, as the ox licketh up the grass of the field. And Balak the son of Zippor was king of the Moabites at that time. (5) He sent messengers therefore unto Balaam the son of Beor to Pethor, which is by the river of the land of the children of his people, to call him, saying, Behold, there is a people come out from Egypt : behold, they cover the face of the earth, and they abide over against me : (6) Come now therefore, I pray thee, curse me this people; for they are too mighty for me : peradventure I shall prevail, that we may smite them, and that I may drive them out of the land : for I wot that he whom thou blessest is blessed, and he whom thou cursest is cursed.

(7) And the elders of Moab and the elders of Midian departed with the rewards of divination in their hand ; and they came unto Balaam, and spake unto him the words of Balak. (8) And he said unto them, Lodge here this night, and I will bring you word again, as the Lord shall speak unto me : and the princes of Moab abode with Balaam.

(9) And God came unto Balaam, and said, What men are these with thee ? (10) And Balaam said unto God, Balak the son of Zippor, king of Moab, hath sent unto me, saying, (11) Behold, there is a people come out of Egypt, which covereth the face of the earth : come now, curse me then ; peradventure I shall be able to overcome them, and drive them out. (12) And God said unto Balaam, Thou shalt not go with them ; thou shalt not curse the people : for they are blessed. (13) And Balaam rose up in the morning, and said unto the princes of Balak, Get you into your land : for the Lord refuseth to give me leave to go with you. (14) And the princes of Moab rose up, and they went unto Balak, and said, Balaam refuseth to come with us.

(15) And Balak sent yet again princes, more, and more honourable than they. (16) And they came to Balaam, and said to him, Thus saith Balak the son of Zippor, let nothing, I pray thee, hinder thee from coming unto me: (17) For I will promote thee unto very great honour, and I will do whatsoever thou sayest unto me : come therefore, I pray thee, curse me this people.

(18) And Balaam answered and said unto the servants of Balak, If Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God, to do less or more. (19) Now therefore, I pray you, tarry ye also here this night, that I may know what the Lord will say unto me more.

(20) And God came unto Balaam at night, and said unto him, If the men come to call thee, rise up, and go with them : but yet the word which I shall

say unto thee, that shalt thou do. (21) And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab.

(22) And God's anger was kindled because he went : and the angel of the Lord stood in the way for an adversary against him. Now he was riding upon his ass, and his two servants were with him. (23) And the ass saw the angel of the Lord standing in the way, and his sword drawn in his hand : and the ass turned aside out of the way, and went into the field : and Balaam smote the ass, to turn her into the way. (24) But the angel of the Lord stood in a path of the vineyards, a wall being on this side, and a wall on that side. (25) And when the ass saw the angel of the Lord, she thrust herself unto the wall, and crushed Balaam's foot against the wall: and he smote her again. (26) And the angel of the Lord went further, and stood in a narrow place, where was no way to turn either to the right hand or to the left. (27) And when the ass saw the angel of the Lord, she fell down under Balaam: and Balaam's anger was kindled, and he smote the ass with a staff. (28) And the Lord opened the mouth of the ass, and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times ? (29) And Balaam said unto the ass, Because thou hast mocked me: I would there were a sword in mine hand, for now would I kill thee. (30) And the ass said unto Balaam, Am not I thine ass, upon which thou hast ridden ever since I was thine unto this day? was I ever wont to do so unto thee? And he said, Nay. (31) Then the Lord opened the eyes

of Balaam, and he saw the angel of the Lord standing in the way, and his sword drawn in his hand: and he bowed down his head, and fell flat on his face. (32) And the angel of the Lord said unto him, Wherefore hast thou smitten thine ass these three times? behold, I went out to withstand thee, because thy way is perverse before me: (33) And the ass saw me, and turned from me these three times: unless she had turned from me, surely now also I had slain thee, and saved her alive.

(34) And Balaam said unto the angel of the Lord, I have sinned; for I knew not that thou stoodest in the way against me: now therefore, if it displease thee, I will get me back again. (35) And the angel of the Lord said unto Balaam, Go with the men: but only the word that I shall speak unto thee, that thou shalt speak. So Balaam went with the princes of Balak.

(36) And when Balak heard that Balaam was come, he went out to meet him unto a city of Moab, which is in the border of Arnon, which is in the utmost coast. (37) And Balak said unto Balaam, Did I not earnestly send unto thee to call thee? wherefore camest thou not unto me? am I not able indeed to promote thee to honour? (38) And Balaam said unto Balak, Lo, I am come unto thee: have I now any power at all to say anything? the word that God putteth in my mouth, that shall I speak.

(39) And Balaam went with Balak, and they came unto Kirijath-huzoth. (40) And Balak offered oxen and sheep, and sent to Balaam, and to the

princes that were with him. (41) And it came to pass on the morrow, that Balak took Balaam, and brought him up into the high places of Baal, that thence he might see the utmest part of the people.

XXIII. (1) And Balaam said unto Balak, Build me here seven altars, and prepare me here seven oxen and seven rams. (2) And Balak did as Balaam had spoken; and Balak and Balaam offered on every alter a bullock and a ram. (3) And Balaam said unto Balak, Stand by thy burnt offering, and I will go: peradventure the Lord will come to meet me: and whatsoever he sheweth me I will tell thee.

And he went to an high place. (4) And God met Balaam: and he said unto him, I have prepared seven altars, and I have offered upon every altar a bullock and a ram. (5) And the Lord put a word in Balaam's mouth, and said, Return unto Balak, and thus thou shalt speak. (6) And he returned unto him, and, lo, he stood by his burnt sacrifice, he, and all the princes of Moab. (7) And he took up his parable, and said,

Balak the king of Moab hath brought me from Aram, out of the mountains of the east, saying, Come, curse me Jacob, and come, defy Israel.

(8) How shall I curse, whom God hath not cursed? or how shall I defy, whom the Lord hath not defied?

(9) For from the top of the rocks I see him, and from the hills I behold him: lo, the people shall dwell alone, and shall not be reckoned among the nations.

(10) Who can count the dust of Jacob, and the number of the fourth part of Israel? Let me die the death of the righteous, and let my last end be like his!

(11) And Balak said unto Balaam, What hast thou done unto me? I took thee to curse mine enemies, and, behold, thou hast blessed them altogether. (12) And he answered and said, Must I not take heed to speak that which the Lord hath put in my mouth?

(13) And Balak said unto him, Come, I pray thee, with me unto another place, from whence thou mayest see them: thou shalt see but the utmost part of them, and shalt not see them all: and curse me them from thence. (14) And he brought him into the field of Zophim, to the top of Pisgah, and built seven altars, and offered a bullock and a ram on every altar. (15) And he said unto Balak, Stand here by thy burnt offering, while I meet the Lord yonder.

(16) And the Lord met Balaam, and put a word in his mouth, and said, Go again unto Balak, and say thus. (17) And when he came to him, behold, he stood by his burnt offering, and the princes of Moab with him. And Balak said unto him, What hath the Lord spoken? (18) And he took up his parable, and said,

Rise up, Balak, and hear; hearken unto me, thou son of Zippor:

(19) God is not a man, that he should lie; neither the son of man, that he should repent: hath

he said, and shall he not do it? or hath he spoken, and shall he not make it good?

(20) Behold, I have received commandment to bless: and he hath blessed; and I cannot reverse it.

(21) He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: the Lord his God is with him, and the shout of a king is among them.

(22) God brought them out of Egypt; he hath as it were the strength of an unicorn.

(23) Surely there is no enchantment against Jacob, neither is there any divination against Israel: according to this time it shall be said of Jacob and of Israel, What hath God wrought!

(24) Behold, the people shall rise up as a great lion, and lift up himself as a young lion: he shall not lie down until he eat of the prey, and drink the blood of the slain.

(25) And Balak said unto Balaam, Neither
curse them at all, nor bless them at all. (26) But
Balaam answered and said unto Balak, Told not I
thee, saying, All that the Lord speaketh, that I
must do? (27) And Balak said unto Balaam, Come,
I pray thee, I will bring thee unto another place;
peradventure it will please God that thou mayest
curse me them from thence. (28) And Balak
brought Balaam unto the top of Peor, that looketh
toward Jeshimon. (29) And Balaam said unto
Balak, Build me here seven altars, and prepare me
here seven bullocks and seven rams. (30) And
Balak did as Balaam had said, and offered a bullock
and a ram on every altar.

XXIV. (1) And when Balaam saw that it pleased the Lord to bless Israel, he went not, as at other times, to seek for enchantments, but he set his face toward the wilderness. (2) And Balaam lifted up his eyes, and he saw Israel abiding in his tents according to their tribes; and the spirit of God came upon him. (3) And he took up his parable, and said,

Balaam the son of Beor hath said, and the man whose eyes are open hath said:

(4) He hath said, which heard the words of God, which saw the vision of the Almighty, falling into a trance, but having his eyes open:

(5) How goodly are thy tents, O Jacob, and thy tabernacles, O Israel!

(6) As the valleys are they spread forth, as gardens by the river's side, as the trees of lign aloes which the Lord hath planted, and as cedar trees beside the waters.

(7) He shall pour the water out of his buckets, and his seed shall be in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted.

(8) God brought him forth out of Egypt; he hath as it were the strength of an unicorn: he shall eat up the nations his enemies, and shall break their bones, and pierce them through with his arrows.

(9) He couched, he lay down as a lion, and as a great lion: who shall stir him up?

Blessed is he that blesseth thee, and cursed is he that curseth thee.

(10) And Balak's anger was killed against Balaam, and he smote his hands together: and Balak said unto Balaam, I called thee to curse mine enemies, and, behold, thou hast altogether blessed them these three times. (11) Therefore now flee thou to thy place: I thought to promote thee unto great honour: but, lo, the Lord hath kept thee back from honour. (12) And Balaam said unto Balak, Spake I not also to thy messengers which thou sentest unto me, saying, (13) If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the Lord, to do either good or bad of mine own mind; but what the Lord saith, that will I speak? (14) And now, behold, I go unto my people: come therefore, and I will advertise thee what this people shall do to thy people in the latter days. (15) And he took up his parable, and said,

Balaam the son of Beor hath said, and the man whose eyes are open hath said:

(16) He hath said, which heard the words of God, and knew the knowledge of the most High, which saw the vision of the Almighty, falling into a trance, but having his eyes open:

(17) I shall see him, but not now: I shall behold him, but not nigh:

There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth.

(18) And Edom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly.

(19) Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city.

(20) And when he looked on Amalek, he took up his parable, and said, Amalek was the first of the nations; but his latter end shall be that he perish for ever.

(21) And he looked on the Kenites, and took up his parable, and said, Strong is thy dwelling place,
and thou puttest thy nest in a rock. (22) Neverthe-
less the Kenite shall be wasted, until Asshur shall carry thee away captive.

(23) And he took up his parable, and said, Alas,
who shall live when God doeth this! (24) And
ships shall come from the coast of Chittim, and shall afflict Asshur, and shall afflict Eber, and he also shall perish for ever.

(25) And Balaam rose up, and went and returned to his place: and Balak also went his way.

DEUTERONOMY

THE DEATH OF MOSES

XXXII. (48) And the Lord spake unto Moses that self-
48-52; same day, saying, (49) Get thee up into this moun-
XXXIV. tain Abarim, unto mount Nebo, which is in the land
1-12. of Moab, that is over against Jericho; and behold
the land of Canaan, which I give unto the children
of Israel for a possession: (50) And die in the mount
whither thou goest up, and be gathered unto thy
people; as Aaron thy brother died in mount Hor,
and was gathered unto his people: (51) Because ye
trespassed against me among the children of Israel
at the waters of Meribah-Kadesh, in the wilderness
of Zin; because ye sanctified me not in the midst
of the children of Israel. (52) Yet thou shalt see
the land before thee; but thou shalt not go thither
unto the land which I give the children of Israel.

XXXIV. (1) And Moses went up from the plains
of Moab unto the mountain of Nebo, to the top of
Pisgah, that is over against Jericho. And the Lord
shewed him all the land of Gilead, unto Dan, (2) And
all Naphtali, and the land of Ephraim, and Manasseh,
and all the land of Judah, unto the utmost sea, (3)
And the south, and the plain of the valley of Jericho,
the city of palm trees, unto Zoar. (4) And the Lord
said unto him, This is the land which I sware unto
Abraham, unto Isaac, and unto Jacob, saying, I will

give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither.

(5) So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. (6) And he buried him in a valley in the land of Moab, over against Beth peor: but no man knoweth of his sepulchre unto this day.

(7) And Moses was an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated. (8) And the children of Israel wept for Moses in the plains of Moab thirty days: so the days of weeping and mourning for Moses were ended. (9) And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as the Lord commanded Moses.

(10) And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face, (11) In all the signs and the wonders, which the Lord sent him to do in the land of Egypt to Pharaoh, and to all his servants, and to all his land, (12) And in all that mighty hand, and in all the great terror which Moses shewed in the sight of all Israel.

JOSHUA

THE FALL OF JERICHO

VI. 1-27. Now Jericho was straitly shut up because of the children of Israel: none went out, and none came in. (2) And the Lord said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valour. (3) And ye shall compass the city, all ye men of war, and go round about the city once. Thus shalt thou do six days. (4) And seven priests shall bear before the ark seven trumpets of rams' horns: and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets. (5) And it shall come to pass, that when they make a long blast with the ram's horn, and when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat, and the people shall ascend up every man straight before him.

(6) And Joshua the son of Nun called the priests, and said unto them, Take up the ark of the covenant, and let seven priests bear seven trumpets of rams' horns before the ark of the Lord. (7) And he said unto the people, Pass on, and compass the city, and let him that is armed pass on before the ark of the Lord.

(8) And it came to pass, when Joshua had spoken unto the people, that the seven priests

bearing the seven trumpets of rams' horns passed on before the Lord, and blew with the trumpets: and the ark of the covenant of the Lord followed them. (9) And the armed men went before the priests that blew with the trumpets, and the re-reward came after the ark, the priests going on, and blowing with the trumpets. (10) And Joshua had commanded the pepoie, saying, Ye shall not shout, nor make any noise with your voice, neither shall any word proceed out of your mouth, until the day I bid you shout; then shall ye shout.

(11) So the ark of the Lord compassed the city, going about it once: and they came into the camp, and lodged in the camp. (12) And Joshua rose early in the morning, and the priests took up the ark of the Lord. (13) And seven priests bearing seven trumpets of rams' horns before the ark of the Lord went on continually, and blew with the trumpets: and the armed men went before them; but the re-reward came after the ark of the Lord, the priests going on, and blowing with the trumpets. (14) And the second day they compassed the city once, and returned into the camp: so they did six days.

(15) And it came to pass on the seventh day that they rose early about the dawning of the day, and compassed the city after the same manner seven times: only on that day they compassed the city seven times. (16) And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, Shout; for the Lord hath given you the city. (17) And the city shall be

accursed, even it, and all that are therein, to the Lord: only Rahab the harlot shall live, she and all that are with her in the house, because she hid the messengers that we sent. (18) And ye, in any wise keep yourselves from the accursed thing, lest ye make yourselves accursed, when ye take of the accursed thing, and make the camp of Israel a curse, and trouble it. (19) But all the silver, and gold, and vessels of brass and iron, are consecrated unto the Lord: they shall come into the treasury of the Lord.

(20) So the people shouted when the priests blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him. and they took the city. (21) And they utterly destroyed all that was in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword.

(22) But Joshua had said unto the two men that had spied out the country, Go into the harlot's house and bring out thence the woman, and all that she hath, as ye sware unto her. (23) And the young men that were spies went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that she had; and they brought out all her kindred, and left them without the camp of Israel. (24) And they burnt the city with fire, and all that was therein: only the silver, and the gold, and the vessels of brass and of iron, they put

into the treasury of the house of the Lord. (25) And Joshua saved Rahab the harlot alive, and her father's household, and all that she had; and she dwelleth in Israel even unto this day; because she hid the messengers, which Joshua sent to spy out Jericho.

(26) And Joshua adjured them at the time, saying, Cursed be the man before the Lord, that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his firstborn, and in his youngest son shall he set up the gates of it.

(27) So the Lord was with Joshua: and his fame was noised throughout all the country.

THE BATTLE OF GIBEON AND THE SONG OF THE SUN

X. 1-14. Now it came to pass, when Adoni-zedec king of Jerusalem had heard how Joshua had taken Ai, and had utterly destroyed it ; as he had done to Jericho and her king, so he had done to Ai and her king ; and how the inhabitants of Gibeon had made peace with Israel, and were among them ; (2) That they feared greatly, because Gibeon was a great city as one of the royal cities, and because it was greater than Ai, and all the men thereof were mighty. (3) Wherefore Adoni-zedec king of Jerusalem sent unto Hoham king of Hebron, and unto Piram king of Jarmuth, and unto Japhia king of Lachish, and unto Debir king of Eglon, saying, (4) Come up unto me, and help me, that we may smite Gibeon : for it hath made peace with Joshua and with the children of Israel.

(5) Therefore the five kings of the Amorites, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon, gathered themselves together, and went up, they and all their hosts, and encamped before Gibeon, and made war against it. (6) And the men of Gibeon sent unto Joshua to the camp to Gilgal, saying, Slack not thy hand from thy servants ; come up to us quickly, and save us, and help us : for all the kings of the Amorites that dwell in the mountains are gathered together against us.

(7) So Joshua ascended from Gilgal, he, and all the people of war with him, and all the mighty men of valour. (8) And the Lord said unto Joshua, Fear them not : for I have delivered them unto thine hand ; there shall not a man of them stand before thee. (9) Joshua therefore came unto them suddenly, and went up from Gilgal all night. (10) And the Lord discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goeth up to Beth-horon, and smote them to Azekah, and unto Makkedah. (11) And it came to pass, as they fled from before Israel, and were in the going down to Beth-horon, that the Lord cast down great stones from heaven upon them unto Azekah, and they died : they were more which died with hailstones than they whom the children of Israel slew with the sword.

(12) Then spake Joshua to the Lord in the day when the Lord delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon ; and thou, Moon, in the valley of Ajalon. (13) And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the book of Jasher ? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day. (14) And there was no day like that before it or after it, that the Lord hearkened unto the voice of a man : for the Lord fought for Israel.

JUDGES

THE STORY OF JAEL AND SISERA

IV. 1-24. And the children of Israel again did evil in the sight of the Lord, when Ehud was dead. (2) And the Lord sold them into the hand of Jabin king of Canaan, that reigned in Hazor ; the captain of whose host was Sisera, which dwelt in Harosheth of the Gentiles. (3) And the children of Israel cried unto the Lord : for he had nine hundred chariots of iron ; and twenty years he mightily oppressed the children of Israel.

(4) And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time. (5) And she dwelt under the palm tree of Deborah between Ramah and Bethel in mount Ephraim : and the children of Israel came up to her for judgment. (6) And she sent and called Barak the son of Abinoam out of Kedesh-naphtali and said unto him, Hath not the Lord God of Israel commanded, saying, Go and draw toward mount Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun ? (7) And I will draw unto thee to the river Kishon Sisera, the captain of Jabin's army, with his chariots and his multitude ; and I will deliver him into thine hand.

(8) And Barak said unto her, If thou wilt go with me, then I will go : but if thou wilt not go with me, then I will not go. (9) And she said, I will

surely go with thee: notwithstanding the journey that thou takest shall not be for thine honour; for the Lord shall sell Sisera into the hand of a woman. And Deborah arose, and went with Barak to Kedesh. (10) And Barak called Zebulun and Naphtali to Kedesh; and he went up with ten thousand men at his feet: and Deborah went up with him.

(11) Now Heber the Kenite, which was of the children of Hobab the father in law of Moses, had severed himself from the Kenites, and pitched his tent unto the plain of Zaanaim, which is by Kedesh.

(12) And they shewed Sisera that Barak the son of Abinoam was gone up to mount Tabor. (13) And Sisera gathered together all his chariots, even nine hundred chariots of iron, and all the people that were with him, from Harosheth of the Gentiles unto the river of Kishon. (14) And Deborah said unto Barak, Up; for this is the day in which the Lord hath delivered Sisera into thine hand: is not the Lord gone out before thee? So Barak went down from mount Tabor, and ten thousand men after him. (15) And the Lord discomfited Sisera, and all his chariots, and all his host, with the edge of the sword before Barak; so that Sisera lighted down off his chariot, and fled away on his feet. (16) But Barak pursued after the chariots, and after the host, unto Harosheth of the Gentiles: and all the host of Sisera fell upon the edge of the sword; and there was not a man left.

(17) Howbeit Sisera fled away on his feet to the tent of Jael the wife of Heber the Kenite: for there

was peace between Jabin the king of Hazor and the house of Heber the Kenite. (18) And Jael went out to meet Sisera, and said unto him, Turn in, my lord, turn in to me; fear not. And when he had turned in unto her into the tent, she covered him with a mantle. (19) And he said unto her, Give me, I pray thee, a little water to drink; for I am thirsty. And she opened a bottle of milk, and gave him drink, and covered him. (20) Again he said unto her, Stand in the door of the tent, and it shall be, when any man doth come and enquire of thee, and say, Is there any man here? that thou shalt say, No. (21) Then Jael Heber's wife took a nail of the tent, and took an hammer in her hand, and went softly unto him, and smote the nail into his temples, and fastened it into the ground: for he was fast asleep and weary. So he died. (22) And, behold, as Barak pursued Sisera, Jael came out to meet him, and said unto him, Come, and I will shew thee the man whom thou seekest. And when he came into her tent, behold, Sisera lay dead, and the nail was in his temples.

(23) So God subdued on that day Jabin the king of Canaan before the children of Israel. (24) And the hand of the children of Israel prospered, and prevailed against Jabin the king of Canaan, until they had destroyed Jabin king of Canaan.

THE SONG OF DEBORAH AND BARAK

Then sang Deborah and Barak the son of Abi- V. 1-31.
noam on that day, saying,

(2) Praise ye the Lord for the avenging of Israel, when the people willingly offered themselves.

(3) Hear, O ye kings; give ear, O ye princes; I, even I, will sing unto the Lord; I will sing praise to the Lord God of Israel.

(4) Lord, when thou wentest out of Seir, when thou marchedst out of the field of Edom, the earth trembled, and the heavens dropped, the clouds also dropped water. (5) The mountains melted from before the Lord, even that Sinai from before the Lord God of Israel.

(6) In the days of Shamgar the son of Anath, in the days of Jael, the high-ways were unoccupied, and the travellers walked through byways. (7) The inhabitants of the villages ceased, they ceased in Israel, until that I Deborah arose, that I arose a mother in Israel.

(8) They chose new gods; then was war in the gates: was there a shield or spear seen among forty thousand in Israel?

(9) My heart is toward the governors of Israel, that offered themselves willingly among the people. Bless ye the Lord. (10) Speak, ye that ride on white asses, ye that sit in judgment, and walk by the way. (11) They that are delivered from the noise of archers in the places of drawing water, there shall they rehearse the righteous acts of the

Lord, even the righteous acts toward the inhabitants of his villages in Israel: then shall the people of the Lord go down to the gates.

(12) Awake, awake, Deborah: awake, awake, utter a song: arise, Barak, and lead thy captivity captive, thou son of Abinoam.

(13) Then he made him that remaineth have dominion over the nobles among the people: the Lord made me have dominion over the mighty.

(14) Out of Ephraim was there a root of them against Amalek; after thee, Benjamin, among thy people; out of Machir came down governors, and out of Zebulun they that handle the pen of the writer. (15) And the princes of Issachar were with Deborah ; even Issachar, and also Barak: he was sent on foot into the valley.

For the divisions of Reuben there were great thoughts of heart. (16) Why abodest thou among the sheepfolds, to hear the bleatings of the flocks ? For the divisions of Reuben there were great searchings of heart. (17) Gilead abode beyond Jordan: and why did Dan remain in ships? Asher continued on the sea shore, and abode in his breaches.

(18) Zebulun and Naphtali were a people that jeoparded their lives unto the death in the high places of the field.

(19) The kings came and fought, then fought the kings of Canaan in Taanach by the waters of Megiddo; they took no grain of money. (20) They fought from heaven; the stars in their courses fought against Sisera. (21) The river of Kishon swept them away, that ancient river, the river

Kishon. O my soul, thou hast trodden down strength. (22) Then were the horsehoofs broken by the means of the pransings, the pransings of their mighty ones.

(23) Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty.

(24) Blessed above women shall Jael the wife of Heber the Kenite be, blessed shall she be above women in the tent.

(25) He asked water, and she gave him milk ; she brought forth butter in a lordly dish. (26) She put her hand to the nail, and her right hand to the workmen's hammer ; and with the hammer she smote Sisera, she smote off his head, when she had pierced and stricken through his temples. (27) At her feet he bowed, he fell, he lay down: at her feet he bowed, he fell: where he bowed, there he fell down dead.

(28) The mother of Sisera looked out at a window, and cried through the lattice, Why is his chariot so long in coming? why tarry the wheels of his chariots? (29) Her wise ladies answered her, yea, she returned answer to herself, (30) Have they not sped? have they not divided the prey; to every man a damsel or two; to Sisera a prey of divers colours, a prey of divers colours of needlework, of divers colours of needlework on both sides, meet for the necks of them that take the spoil?

(31) So let all thine enemies perish, O Lord: but let them that love him be as the sun when he goeth forth in his might. And the land had rest forty years.



THE STORY OF GIDEON

(2) And the hand of Midian prevailed against Israel: and because of the Midianities the children of Israel made them the dens which are in the mountains, and caves, and strong holds. (3) And so it was, when Israel had sown, that the Midianities came up, and the Amalekites, and the children of the east, even they came up against them; (4) And they encamped against them, and destroyed the increase of the earth, till thou come unto Gaza, and left no sustenance for Israel, neither sheep, nor ox, nor ass. (5) For they came up with their cattle and their tents, and they came as grasshoppers for multitude; for both they and their camels were without number: and they entered into the land to destroy it. (6) And Israel was greatly impoverished because of the Midianities; and the children of Israel cried unto the Lord. VI. 2— VII. 25.

(7) And it came to pass, when the children of Israel cried unto the Lord because of the Midianities, (8) That the Lord sent a prophet unto the children of Israel, which said unto them, thus saith the Lord God of Israel, I brought you up from Egypt, and brought you forth out of the house of bondage; (9) And I delivered you out of the hand of the Egyptians, and out of the hand of all that oppressed you, and drave them out from before you, and gave you their land; (10) And I said unto you, I am the Lord your God; fear not the gods of the

Amorites, in whose land ye dwell: but ye have not obeyed my voice.

(11) And there came an angel of the Lord, and sat under an oak which was in Ophrah, that pertained unto Joash the Abi-ezrite: and his son Gideon threshed wheat by the winepress, to hide it from the Midianities. (12) And the angel of the Lord appeared unto him, and said unto him, The Lord is with thee, thou mighty man of valour. (13) And Gideon said unto him, Oh my Lord, if the Lord be with us, why then is all this befallen us? And where be all his miracles which our fathers told us of, saying, Did not the Lord bring us up from Egypt? but now the Lord hath forsaken us, and delivered us into the hands of the Midianities.

(14) And the Lord looked upon him, and said, Go in this thy might, and thou shalt save Israel from the hand of the Midianities: have not I sent thee? (15) And he said unto him, Oh my Lord, wherewith shall I save Israel? behold, my family is poor in Manasseh, and I am the least in my father's house. (16) And the Lord said unto him, Surely I will be with thee, and thou shalt smite the Midianities as one man. (17) And he said unto him, If now I have found grace in thy sight, then shew me a sign that thou talkest with me. (18) Depart not hence, I pray thee, until I come unto thee, and bring forth my present, and set it before thee. And he said, I will tarry until thou come again.

(19) And Gideon went in, and made ready a kid, and unleavened cakes of an ephah of flour: the flesh he put in a basket, and he put the broth in a pot,

and brought it out unto him under the oak, and presented it. (20) And the angel of God said unto him, Take the flesh and the unleavened cakes, and lay them upon this rock, and pour out the broth. And he did so. (21) Then the angel of the Lord put forth the end of the staff that was in his hand, and touched the flesh and the unleavened cakes; and there rose up fire out of the rock, and consumed the flesh and the unleavened cakes. Then the angel of the Lord departed out of his sight. (22) And when Gideon perceived that he was an angel of the Lord, Gideon said, Alas, O Lord God! for because I have seen an angel of the Lord face to face. (23) And the Lord said unto him, Peace be unto thee; fear not: thou shalt not die.

(24) Then Gideon built an altar there unto the Lord, and called it Jehovah-shalom: unto this day it is yet in Ophrah of the Abi-ezrites.

(25) And it came to pass the same night, that the Lord said unto him, Take thy father's young bullock, even the second bullock of seven years old, and throw down the altar of Baal that thy father hath, and cut down the grove that is by it: (26) And build an altar unto the Lord thy God upon the top of this rock, in the ordered place, and take the second bullock, and offer a burnt sacrifice with the wood of the grove which thou shalt cut down. (27) Then Gideon took ten men of his servants, and did as the Lord had said unto him: and so it was, because he feared his father's household, and the men of the city, that he could not do it by day, that he did it by night. (28) And when the men of the city

arose early in the morning, behold, the altar of Baal was cast down, and the grove was cut down that was by it, and the second bullock was offered upon the altar that was built. (29) And they said one to another, Who hath done this thing? And when they enquired and asked, they said, Gideon the son of Joash hath done this thing. (30) Then the men of the city said unto Joash, Bring out thy son, that he may die: because he hath cast down the altar of Baal, and because he hath cut down the grove that was by it. (31) And Joash said unto all that stood against him, Will ye plead for Baal? will ye save him? he that will plead for him, let him be put to death whilst it is yet morning: if he be a god, let him plead for himself, because one hath cast down his altar. (32) Therefore on that day he called him Jerubbaal, saying, Let Baal plead against him, because he hath thrown down his altar.

(33) Then all the Midianites and the Amalekites and the children of the east were gathered together, and went over, and pitched in the valley of Jezreel. (34) But the Spirit of the Lord came upon Gideon, and he blew a trumpet; and Abi-ezer was gathered after him. (35) And he sent messengers throughout all Manasseh; who also was gathered after him: and he sent messengers unto Asher, and unto Zebulun, and unto Naphtali; and they came up to meet them.

(36) And Gideon said unto God, If thou wilt save Israel by mine hand, as thou hast said, (37) Behold, I will put a fleece of wool in the floor; and if the dew be on the fleece only, and it be dry upon all

the earth beside, then shall I know that thou wilt save Israel by mine hand, as thou hast said. (38) And it was so: for he rose up early on the morrow, and thrust the fleece together, and wringed the dew out of the fleece, a bowl full of water.

(39) And Gideon said unto God, Let not thine anger be hot against me, and I will speak but this once: let me prove, I pray thee, but this once with the fleece; let it now be dry only upon the fleece, and upon all the ground let there be dew. (40) And God did so that night: for it was dry upon the fleece only, and there was dew on all the ground.

VII. (1) Then Jerubbaal, who is Gideon, and all the people that were with him, rose up early, and pitched beside the well of Harod: so that the host of the Midianites were on the north side of them, by the hill of Moreh, in the valley. (2) And the Lord said unto Gideon, The people that are with thee are too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me. (3) Now therefore go to, proclaim in the ears of the people, saying, Whosoever is fearful and afraid, let him return and depart early from mount Gilead. And there returned of the people twenty and two thousand; and there remained ten thousand.

(4) And the Lord said unto Gideon, The people are yet too many; bring them down unto the water, and I will try them for thee there: and it shall be, that of whom I say unto thee, This shall go with thee, the same shall go with thee; and of whomso-

ever I say unto thee, This shall not go with thee, the same shall not go. (5) So he brought down the people unto the water: and the Lord said unto Gideon, Every one that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink. (6) And the number of them that lapped, putting their hand to their mouth, were three hundred men: but all the rest of the people bowed down upon their knees to drink water. (7) And the Lord said unto Gideon, By the three hundred men that lapped will I save you, and deliver the Midianites into thine hand: and let all the other people go every man unto his place.

(8) So the people took victuals in their hand, and their trumpets: and he sent all the rest of Israel every man unto his tent, and retained those three hundred men: and the host of Midian was beneath him in the valley. (9) And it came to pass the same night, that the Lord said unto him, Arise, get thee down unto the host; for I have delivered it into thine hand. (10) But if thou fear to go down, go thou with Phurah thy servant down to the host: (11) And thou shalt hear what they say; and afterward shall thine hands be strengthened to go down unto the host.

Then went he down with Phurah his servant unto the outside of the armed men that were in the host. (12) And the Midianites and the Amalekites and all the children of the east lay along in the valley like grasshoppers for multitude; and their camels were without number, as the sand by the

sea side for multitude. (13) And when Gideon was come, behold, there was a man that told a dream unto his fellow, and said, Behold, I dreamed a dream, and, lo, a cake of barley bread tumbled into the host of Midian, and came unto a tent, and smote it that it fell, and overturned it, that the tent lay along. (14) And his fellow answered and said, This is nothing else save the sword of Gideon the son of Joash, a man of Israel: for into his hand hath God delivered Midian, and all the host.

(15) And it was so, when Gideon heard the telling of the dream, and the interpretation thereof, that he worshipped, and returned into the host of Israel, and said, Arise; for the Lord hath delivered into your hand the host of Midian. (16) And he divided the three hundred men into three companies, and he put a trumpet in every man's hand, with empty pitchers, and lamps within the pitchers. (17) And he said unto them, Look on me, and do likewise: and, behold, when I come to the outside of the camp, it shall be that, as I do, so shall ye do. (18) When I blow with a trumpet, I and all that are with me, then blow ye the trumpets also on every side of all the camp, and say, The sword of the Lord, and of Gideon.

(19) So Gideon, and the hundred men that were with him, came unto the outside of the camp in the beginning of the middle watch; and they had but newly set the watch: and they blew the trumpets, and brake the pitchers that were in their hands. (20) And the three companies blew the trumpets, and brake the pitchers, and held the lamps in their

left hands, and the trumpets in their right hands to blow withal: and they cried, The sword of the Lord, and of Gideon. (21) And they stood every man in his place round about the camp: and all the host ran, and cried, and fled. (22) And the three hundred blew the trumpets, and the Lord set every man's sword against his fellow, even throughout all the host: and the host fled to Beth-shittah in Zererath, and to the border of Abelmeholah, unto Tabbath.

(23) And the men of Israel gathered themselves together out of Naphtali, and out of Asher, and out of all Manasseh, and pursued after the Midianites. (24) And Gideon sent messengers throughout all mount Ephraim, saying, Come down against the Midianites, and take before them the waters unto Beth-barah and Jordan. Then all the men of Ephraim gathered themselves together, And took the waters unto Beth-barah and Jordan. (25) And they took two princes of the Midianites, Oreb and Zeeb; and they slew Oreb upon the rock Oreb, and Zeeb they slew at the winepress of Zeeb, and pursued Midian, and brought the heads of Oreb and Zeeb to Gideon on the other side of Jordan.

JEPHTHAH AND HIS VOW

(29) Then the Spirit of the Lord came upon Jeph- XI. 29-40.
thah, and he passed over Gilead, and Manasseh, and
passed over Mizpeh of Gilead, and from Mizpeh
of Gilead he passed over unto the children of Am-
mon. (30) And Jephthah vowed a vow unto the
Lord, and said, If thou shalt without fail deliver
the children of Ammon into mine hands, (31) Then
it shall be, that whatsoever cometh forth of the doors
of my house to meet me, when I return in peace
from the children of Ammon, shall surely be the
Lord's and I will offer it up for a burnt offering.

(32) So Jephthah passed over unto the children
of Ammon to fight against them ; and the Lord
delivered them into his hands. (33) And he smote
them from Aroer, even till thou come to Minnith,
even twenty cities, and unto the plain of the vine-
yards, with a very great slaughter. Thus the children
of Ammon were subdued before the children of Israel.

(34) And Jephthah came to Mizpeh unto his
house, and, behold, his daughter came out to meet
him with timbrels and with dances: and she was his
only child; beside her he had neither son nor daughter.
(35) And it came to pass, when he saw her, that
he rent his clothes, and said, Alas, my daughter !
thou hast brought me very low, and thou art one of
them that trouble me for I have opened my mouth
unto the Lord, and I cannot go back. (36) And
she said unto him, My father, if thou hast opened
thy mouth unto the Lord, do to me according to

that which hath proceeded out of thy mouth ; for as much as the Lord hath taken vengeance for thee of thine enemies, even of the children of Ammon.

(37) And she said unto her father, Let this thing be done for me: let me alone two months, that I may go up and down upon the mountains, and bewail my virginity, I and my fellows. (38) And he said, Go. And he sent her away for two months: and she went with her companions, and bewailed her virginity upon the mountains. (39) And it came to pass at the end of two months, that she returned unto her father, who did with her according to his vow which he had vowed: and she knew no man. And it was a custom in Israel, (40) That the daughters of Israel went yearly to lament the daughter of Jephthah the Gileadite four days in a year.

THE TEST OF SHIBBOLETH

And the men of Ephraim gathered themselves together, and went northward, and said unto Jephthah, Wherefore passedst thou over to fight against the children of Ammon, and didst not call us to go with thee? we will burn thine house upon thee with fire. XII. 1-7.

(2) And Jephthah said unto them, I and my people were at great strife with the children of Ammon; and when I called you, ye delivered me not out of their hands. (3) And when I saw that ye delivered me not, I put my life in my hands, and passed over against the children of Ammon, and the Lord delivered them into my hand: wherefore then are ye come up unto me this day, to fight against me?

(4) Then Jephthah gathered together all the men of Gilead, and fought with Ephraim: and the men of Gilead smote Ephraim, because they said, Ye Gileadites are fugitives of Ephraim among the Ephraimites and among the Manassites. (5) And the Gileadites took the passages of Jordan before the Ephraimites: and it was so, that when those Ephraimites which were escaped said, Let me go over; that the men of Gilead said unto him, Art thou an Ephraimite? If he said, Nay; (6) Then said they unto him, Say now Shibboleth: and he said Sibboleth: for he could not frame to pronounce it right. Then they took him, and slew him at the passages of Jordan: and

there fell at that time of the Ephraimites forty and two thousand.

(7) And Jephthah judged Israel six years. Then died Jephthah the Gileadite, and was buried in one of the cities of Gilead.

THE STORY OF SAMSON

And the children of Israel did evil again in the sight of the Lord ; and the Lord delivered them into the hand of the Philistines forty years. XIII. 1— XVI. 32.

(2) And there was a certain man of Zorah, of the family of the Danites, whose name was Manoah ; and his wife was barren, and bare not. (3) And the angel of the Lord appeared unto the woman, and said unto her, Behold now, thou art barren, and bearest not : but thou shalt conceive, and bear a son. (4) Now therefore beware, I pray thee, and drink not wine nor strong drink, and eat not any unclean thing : (5) For, lo, thou shalt conceive, and bear a son ; and no razor shall come on his head : for the child shall be a Nazarite unto God from the womb : and he shall begin to deliver Israel out of the hand of the Philistines.

(6) Then the woman came and told her husband, saying, A man of God came unto me, and his countenance was like the countenance of an angel of God, very terrible : but I asked him not whence he was, neither told he me his name : (7) But he said unto me, Behold, thou shalt conceive, and bear a son ; and now drink no wine nor strong drink, neither eat any unclean thing : for the child shall be a Nazarite to God from the womb to the day of his death.

(8) Then Manoah intreated the Lord, and said, O my Lord, let the man of God which thou didst send come again unto us, and teach us what we shall do unto the child that shall be born.

(9) And God hearkened to the voice of Manoah; and the angel of God came again unto the woman as she sat in the field: but Manoah her husband was not with her. (10) And the woman made haste, and ran and shewed her husband, and said unto him, Behold, the man hath appeared unto me, that came unto me the other day. (11) And Manoah arose, and went after his wife, and came to the man, and said unto him, Art thou the man that spakest unto the woman? And he said, I am. (12) And Manoah said, Now let thy words come to pass. How shall we order the child, and how shall we do unto him? (13) And the angel of the Lord said unto Manoah, Of all that I said unto the woman let her beware. (14) She may not eat of any thing that cometh of the vine, neither let her drink wine or strong drink, nor eat any unclean thing: all that I commanded her let her observe. (15) And Manoah said unto the angel of the Lord, I pray thee, let us detain thee, until we shall have made ready a kid for thee. (16) And the angel of the Lord said unto Manoah, Though thou detain me, I will not eat of thy bread: and if thou wilt offer a burnt offering, thou must offer it unto the Lord. For Manoah knew not that he was an angel of the Lord. (17) And Manoah said unto the angel of the Lord, What is thy name, that when thy sayings come to pass we may do thee honour? (18) And the angel of the Lord said unto him, Why askest thou thus after my name, seeing it is secret?

(19) So Manoah took a kid with a meat offering, and offered it upon a rock unto the Lord: and the angel did wondrously; and Manoah and his wife

looked on. (20) For it came to pass, when the flame went up toward heaven from off the altar, that the angel of the Lord ascended in the flame of the altar. And Manoah and his wife looked on it, and fell on their faces to the ground. (21) But the angel of the Lord did no more appear to Manoah and to his wife. Then Manoah knew that he was an angel of the Lord. (22) And Manoah said unto his wife, We shall surely die, because we have seen God. (23) But his wife said unto him, If the Lord were pleased to kill us, he would not have received a burnt offering and a meat offering at our hands, neither would he have shewed us all these things, nor would as at this time have told us such things as these.

(24) And the woman bare a son, and called his name Samson: and the child grew, and the Lord blessed him. (25) And the spirit of the Lord began to move him at times in the camp of Dan between Zorah and Eshtaol.

XIV. (1) And Samson went down to Timnath, and saw a woman in Timnath of the daughters of the Philistines. (2) And he came up, and told his father and his mother, and said, I have seen a woman in Timnath of the daughters of the Philistines: now therefore get her for me to wife. (3) Then his father and his mother said unto him, Is there never a woman among the daughters of thy brethren, or among all my people, that thou goest to take a wife of the uncircumcised Philistines? And Samson said unto his father, Get her for me; for she pleaseth me well. (4) But his father and

his mother knew not that it was of the Lord, that he sought an occasion against the Philistines: for at that time the Philistines had dominion over Israel.

(5) Then went Samson down, and his father and his mother, to Timnath, and came to the vineyards of Timnath: and, behold, a young lion roared against him. (6) And the Spirit of the Lord came mightily upon him, and he rent him as he would have rent a kid and he had nothing in his hand: but he told not his father or his mother what he had done. (7) And he went down, and talked with the woman; and she pleased Samson well.

(8) And after a time he returned to take her, and he turned aside to see the carcase of the lion: and, behold, there was a swarm of bees and honey in the carcase of the lion. (9) And he took thereof in his hands, and went on eating, and came to his father and mother, and he gave them, and they did eat: but he told not them that he had taken the honey out of the carcase of the lion.

(10) So his father went down unto the woman: and Samson made there a feast; for so used the young men to do. (11) And it came to pass, when they saw him, that they brought thirty companions to be with him. (12) And Samson said unto them, I will now put forth a riddle unto you: if ye can certainly declare it me within the seven days of the feast, and find it out, then I will give you thirty sheets and thirty change of garments: (13) But if ye cannot declare it me, then shall ye give me thirty sheets and thirty change of garments. And they said unto him, Put forth thy riddle, that we may

hear it. (14) And he said unto them, Out of the eater came forth meat, and out of the strong came forth sweetness. And they could not in three days expound the riddle. (15) And it came to pass on the seventh day, that they said unto Samson's wife, Entice thy husband, that he may declare unto us the riddle, lest we burn thee and thy father's house with fire: have ye called us to take that we have? is it not so? (16) And Samson's wife wept before him, and said, thou dost but hate me, and lovest me not: thou hast put forth a riddle unto the children of my people, and hast not told it me. And he said unto her, Behold, I have not told it my father nor my mother, and shall I tell it thee? (17) And she wept before him the seven days, while their feast lasted: and it came to pass on the seventh day, that he told her, because she lay sore upon him: and she told the riddle to the children of her people.

(18) And the men of the city said unto him on the seventh day before the sun went down, What is sweeter than honey? and what is stronger than a lion? And he said unto them, If ye had not plowed with my heifer, ye had not found out my riddle. (19) And the Spirit of the Lord came upon him, and he went down to Ashkelon, and slew thirty men of them, and took their spoil, and gave change of garments unto them which expounded the riddle. And his anger was kindled, and he went up to his father's house. (20) But Samson's wife was given to his companion, whom he had used as his friend.

XV. (1) But it came to pass within a while after, in the time of wheat harvest, that Samson visited

his wife with a kid; and he said, I will go in to my wife into the chamber. But her father would not suffer him to go in. (2) And her father said, I verily thought that thou hadst utterly hated her; therefore I gave her to thy companion: is not her younger sister fairer than she? take her, I pray thee, instead of her. (3) And Samson said concerning them, Now shall I be more blameless than the Philistines, though I do them a displeasure. (4) And Samson went and caught three hundred foxes, and took firebrands, and turned tail to tail, and put a firebrand in the midst between two tails. (5) And when he had set the brands on fire, he let them go into the standing corn of the Philistines, and burnt up both the shocks, and also the standing corn, with the vineyards and olives. (6) Then the Philistines said, Who hath done this? And they answered, Samson, the son in law of the Timnite, because he had taken his wife, and given her to his companion. And the Philistines came up, and burnt her and her father with fire.

(7) And Samson said unto them, Though ye have done this, yet will I be avenged of you, and after that I will cease. (8) And he smote them hip and thigh with a great slaughter: and he went down and dwelt in the top of the rock Etam.

(9) Then the Philistines went up, and pitched in Judah, and spread themselves in Lehi. (10) And the men of Judah said, Why are ye come up against us? And they answered, To bind Samson are we come up, to do to him as he hath done to us. (11) Then three thousand men of Judah went to the

top of the rock Etam, and said to Samson, Knowest thou not that the Philistines are rulers over us? what is this that thou hast done unto us? And he said unto them, As they did unto me, so have I done unto them. (12) And they said unto him, We are come down to bind thee, that we may deliver thee into the hand of the Philistines. And Samson said unto them, Swear unto me, that ye will not fall upon me yourselves. (13) And they spake unto him, saying, No; but we will bind thee fast, and deliver thee into their hand: but surely we will not kill thee. And they bound him with two new cords, and brought him up from the rock.

(14) And when he came unto Lehi, the Philistines shouted against him: and the spirit of the Lord came mightily upon him, and the cords that were upon his arms became as flax that was burnt with fire, and his bands loosed from off his hands. (15) And he found a new jawbone of an ass, and put forth his hand, and took it, and slew a thousand men therewith.

(16) And Samson said, With the jawbone of an ass, heaps upon heaps, with the jaw of an ass have I slain a thousand men. (17) And it came to pass, when he had made an end of speaking, that he cast away the jawbone out of his hand, and called that place Ramath-lehi. (18) And he was sore athirst, and called on the Lord, and said, Thou hast given this great deliverance into the hand of thy servant: and now shall I die for thirst, and fall into the hand of the uncircumcised? (19) But God clave an hollow place that was in the jaw, and there came water

thereout; and when he had drunk, his spirit came again, and he revived: wherefore he called the name thereof En-hakkore, which is in Lehi unto this day. (20) And he judged Israel in the days of the Philistines twenty years.

XVI. (1) Then went Samson to Gaza, and saw there an harlot, and went in unto her. (2) And it was told the Gazites, saying, Samson is come hither. And they compassed him in, and laid wait for him all night in the gate of the city, and were quiet all the night, saying, In the morning, when it is day, we shall kill him. (3) And Samson lay till midnight, and arose at midnight, and took the doors of the gate of the city, and the two posts, and went away with them, bar and all, and put them upon his shoulders, and carried them up to the top of an hill that is before Hebron.

(4) And it came to pass afterward, that he loved a woman in the valley of Sorek, whose name was Delilah. (5) And the lords of the Philistines came up unto her, and said unto her, Entice him, and see wherein his great strength lieth, and by what means we may prevail against him, that we may bind him to afflict him: and we will give thee every one of us eleven hundred pieces of silver.

(6) And Delilah said to Samson, Tell me, I pray thee, wherein thy great strength lieth, and wherewith thou mightest be bound to afflict thee. (7) And Samson said unto her, If they bind me with seven green withs that were never dried, then shall I be weak, and be as another man. (8) Then the lords of the Philistines brought up to her seven

green withs which had not been dried, and she bound him with them. (9) Now there were men lying in wait, abiding with her in the chamber. And she said unto him, The Philistines be upon thee, Samson. And he brake the withs, as a thread of tow is broken when it toucheth the fire. So his strength was not known.

(10) And Delilah said unto Samson, Behold, thou hast mocked me, and told me lies: now tell me, I pray thee, wherewith thou mightest be bound. (11) And he said unto her, If they bind me fast with new ropes that never were occupied, then shall I be weak, and be as another man. (12) Delilah therefore took new ropes, and bound him therewith, and said unto him, The Philistines be upon thee, Samson. And there were liers in wait abiding in the chamber. And he brake them from off his arms like a thread.

(13) And Delilah said unto Samson, Hitherto thou hast mocked me, and told me lies : tell me wherewith thou mightest be bound. And he said unto her,. If thou weavest the seven locks of my head with the web. (14) And she fastened it with the pin, and said unto him, The Philistines be upon thee, Samson. And he awaked out of his sleep, and went away with the pin of the beam, and with the web.

(15) And she said unto him, How canst thou say, I love thee, when thine heart is not with me ? thou hast mocked me these three times, and hast not told me wherein thy great strength lieth. (16) And it came to pass, when she pressed him daily with her words, and urged him, so that his soul was vexed unto death ; (17) That he told her all his heart, and

said unto her, There hath not come a razor upon mine head ; for I have been a Nazarite unto God from my mother's womb : if I be shaven, then my strength will go from me, and I shall become weak, and be like any other man. (18) And when Delilah saw that he had told her all his heart, she sent and called for the lords of the Philistines, saying, Come up this once, for he hath shewed me all his heart. Then the lords of the Philistines came up unto her, and brought money in their hand. (19) And she made him sleep upon her knees ; and she called for a man, and she caused him to shave off the seven locks of his head ; and she began to afflict him, and his strength went from him. (20) And she said, The Philistines be upon thee, Samson. And he awoke out of his sleep, and said, I will go out as at other times before, and shake myself. And he wist not that the Lord was departed from him. (21) But the Philistines took him, and put out his eyes, and brought him down to Gaza, and bound him with fetters of brass ; and he did grind in the prison house. (22) Howbeit the hair of his head began to grow again after he was shaven.

(23) Then the lords of the Philistines gathered them together for to offer a great sacrifice unto Dagon their god, and to rejoice : for they said, Our god hath delivered Samson our enemy into our hand. (24) And when the people saw him, they praised their god : for they said, Our god hath delivered into our hands our enemy, and the destroyer of our country, which slew many of us. (25) And it came to pass, when their hearts were merry, that they said, Call

for Samson, that he may make us sport. And they called for Samson out of the prison house ; and he made them sport : and they set him between the pillars. (26) And Samson said unto the lad that held him by the hand, Suffer me that I may feel the pillars whereupon the house standeth, that I may lean upon them. (27) Now the house was full of men and women ; and all the lords of the Philistines were there ; and there were upon the roof about three thousand men and women, that beheld while Samson made sport. (28) And Samson called unto the Lord, and said, O Lord God, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes. (29) And Samson took hold of the two middle pillars upon which the house stood, and on which it was borne up, of the one with his right hand, and of the other with his left. (30) And Samson said, Let me die with the Philistines. And he bowed himself with all his might ; and the house fell upon the lords, and upon all the people that were therein. So the dead which he slew at his death were more than they which he slew in his life.

(31) Then his brethren and all the house of his father came down, and took him, and brought him up, and buried him between Zorah and Eshtaol in the buryingplace of Manoah his father. And he judged Israel twenty years.

RUTH

THE STORY OF RUTH

I. 1—IV. 22. Now it came to pass in the days when the judges ruled, that there was a famine in the land. And a certain man of Beth-lehem-judah went to sojourn in the country of Moab, he, and his wife, and his two sons. (2) And the name of the man was Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion, Ephrathites of Beth-lehem-judah. And they came into the country of Moab, and continued there.

(3) And Elimelech Naomi's husband died ; and she was left, and her two sons. (4) And they took them wives of the women of Moab ; the name of the one was Orpah, and the name of the other Ruth and they dwelled there about ten years. (5) And Mahlon and Chilion died also both of them ; and the woman was left of her two sons and her husband.

(6) Then she arose with her daughters in law, that she might return from the country of Moab : for she had heard in the country of Moab how that the Lord had visited his people in giving them bread. (7) Wherefore she went forth out of the place where she was, and her two daughters in law with her ; and they went on the way to return unto the land of Judah.

(8) And Naomi said unto her two daughters in law, Go, return each to her mother's house : the Lord deal kindly with you, as ye have dealt with the dead, and with me. (9) The Lord grant you that ye may find rest, each of you in the house of her husband. Then she kissed them ; and they lifted up their voice, and wept. (10) And they said unto her, Surely we will return with thee unto thy people.

(11) And Naomi said, Turn again, my daughters : why will ye go with me ? are there yet any more sons in my womb, that they may be your husbands ? (12) Turn again, my daughters, go your way ; for I am too old to have an husband. If I should say, I have hope, if I should have an husband also to night, and should also bear sons ; (13) Would ye tarry for them till they were grown ? would ye stay for them from having husbands ? nay my daughters ; for it grieveth me much for your sakes that the hand of the Lord is gone out against me.

(14) And they lifted up their voice, and wept again : and Orpah kissed her mother in law ; but Ruth clave unto her. (15) And she said, Behold, thy sister in law is gone back unto her people, and unto her gods : return thou after thy sister in law. (16) And Ruth said, Intreat me not to leave thee, or to return from following after thee : for whither thou goest, I will go ; and where thou lodgest, I will lodge : thy people shall be my people, and thy God my God : (17) Where thou diest, will I die, and there will I be buried : the Lord do so to me, and more also, if ought but death part thee and me.

(18) When she saw that she was stedfastly minded to go with her, then she left speaking unto her. (19) So they two went until they came to Beth-lehem. And it came to pass, when they were come to Beth-lehem, that all the city was moved about them, and they said, Is this Naomi? (20) And she said unto them, Call me not Naomi, call me Mara: for the Almighty hath dealt very bitterly with me. (21) I went out full, and the Lord hath brought me home again empty: why then call ye me Naomi, seeing the Lord hath testified against me, and the Almighty hath afflicted me?

(22) So Naomi returned, and Ruth the Moabitess, her daughter in law, with her, which returned out of the country of Moab: and they came to Beth-lehem in the beginning of barley harvest.

II. (1) And Naomi had a kinsman of her husband's, a mighty man of wealth, of the family of Elimelech; and his name was Boaz. (2) And Ruth the Moabitess said unto Naomi, Let me now go to the field, and glean ears of corn after him in whose sight I shall find grace. And she said unto her, Go, my daughter. (3) And she went, and came, and gleaned in the field after the reapers: and her hap was to light on a part of the field belonging unto Boaz, who was of the kindred of Elimelech.

(4) And, behold, Boaz came from Beth-lehem, and said unto the reapers, The Lord be with you. And they answered him, The Lord bless thee. (5) Then said Boaz unto his servant that was set over the reapers, Whose damsel is this? (6) And the servant that was set over the reapers answered and

said, It is the Moabitish damsel that came back with Naomi out of the country of Moab : (7) And she said, I pray you, let me glean and gather after the reapers among the sheaves : so she came, and hath continued even from the morning until now, that she tarried a little in the house.

(8) Then said Boaz unto Ruth, Hearest thou not, my daughter ? Go not to glean in another field, neither go from hence, but abide here fast by my maidens : (9) Let thine eyes be on the field that they do reap, and go thou after them : have I not charged the young men that they shall not touch thee ? and when thou art athirst, go unto the vessels, and drink of that which the young men have drawn. (10) Then she fell on her face, and bowed herself to the ground, and said unto him, Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I am a stranger ? (11) And Boaz answered and said unto her, It hath fully been shewed me, all that thou hast done unto thy mother in law since the death of thine husband : and how thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore. (12) The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust.

(13) Then she said, let me find favour in thy sight, my lord ; for that thou hast comforted me, and for that thou hast spoken friendly unto thine handmaid, though I be not like unto one of thine handmaidens. (14) And Boaz said unto her, At mealtime come thou hither, and eat of the bread, and

dip thy morsel in the vinegar. And she sat beside the reapers : and he reached her parched corn, and she did eat, and was sufficed, and left. (15) And when she was risen up to glean, Boaz commanded his young men, saying, Let her glean even among the sheaves, and reproach her not : (16) And let fall also some of the handfuls of purpose for her, and leave them, that she may glean them, and rebuke her not.

(17) So she gleaned in the field until even, and beat out that she had gleaned : and it was about an ephah of barley. (18) And she took it up, and went into the city : and her mother in law saw what she had gleaned : and she brought forth, and gave to her that she had reserved after she was sufficed. (19) And her mother in law said unto her, Where hast thou gleaned to day ? and where wroughtest thou ? blessed be he that did take knowledge of thee. And she shewed her mother in law with whom she had wrought, and said, The man's name with whom I wrought to day is Boaz. (20) And Naomi said unto her daughter in law, Blessed be he of the Lord, who hath not left off his kindness to the living and to the dead. And Naomi said unto her, The man is near of kin unto us, one of our next kinsmen. (21) And Ruth the Moabitess said, He said unto me also, Thou shalt keep fast by my young men, until they have ended all my harvest. (22) And Naomi said unto Ruth her daughter in law, It is good, my daughter, that thou go out with his maidens, that they meet thee not in any other field.

(23) So she kept fast by the maidens of Boaz to glean unto the end of barley harvest and of wheat harvest; and dwelt with her mother in law.
III. (1) Then Naomi her mother in law said unto her, My daughter, shall I not seek rest for thee, that it may be well with thee? (2) And now is not Boaz of our kindred, with whose maidens thou wast? Behold, he winnoweth barley to night in the threshing floor. (3) Wash thyself therefore, and anoint thee, and put thy raiment upon thee, and get thee down to the floor: but make not thyself known unto the man, until he shall have done eating and drinking. (4) And it shall be, when he lieth down, that thou shalt mark the place where he shall lie, and thou shalt go in, and uncover his feet, and lay thee down; and he will tell thee what thou shalt do.

(5) And he said unto her, All that thou sayest unto me I will do. (6) And she went down unto the floor, and did according to all that her mother in law bade her. (7) And when Boaz had eaten and drunk, and his heart was merry, he went to lie down at the end of the heap of corn: and she came softly, and uncovered his feet, and laid her down.

(8) And it came to pass at midnight, that the man was afraid, and turned himself: and, behold, a woman lay at his feet. (9) And he said, Who art thou? And she answered, I am Ruth thine handmaid: spread therefore thy skirt over thine handmaid; for thou art a near kinsman. (10) And he said, Blessed be thou of the Lord, my daughter: for thou hast shewed more kindness in the latter end than at the beginning, inasmuch as thou followedst not

young men, whether poor or rich. (11) And now, my daughter, fear not; I will do to thee all that thou requirest: for all the city of my people doth know that thou art a virtuous woman. (12) And now it is true that I am thy near kinsman: howbe it there is a kinsman nearer than I. (13) Tarry this night, and it shall be in the morning, that if he will perform unto thee the part of a kinsman, well; let him do the kinsman's part: but if he will not do the part of a kinsman to thee, then will I do the part of a kinsman to thee, as the Lord liveth: lie down until the morning.

(14) And she lay at his feet until the morning: and she rose up before one could know another. And he said, Let it not be known that a woman came into the floor. (15) Also he said, Bring the vail that thou hast upon thee, and hold it. And when she held it, he measured six measures of barley, and laid it on her: and she went into the city.

(16) And when she came to her mother in law, she said, Who art thou, my daughter? And she told her all that the man had done to her. (17) And she said, These six measures of barley gave he me; for he said to me, Go not empty unto thy mother in law. (18) Then said she, Sit still, my daughter, until thou know how the matter will fall: for the man will not be in rest, until he have finished the thing this day.

IV. (1) Then went Boaz up to the gate, and sat him down there: and, behold, the kinsman of whom Boaz spake came by; unto whom he said, Ho, such

a one turn aside, sit down here. And he turned aside, and sat down. (2) And he took ten men of the elders of the city, and said, Sit ye down here. And they sat down. (3) And he said unto the kinsman, Naomi, that is come again out of the country of Moab, selleth a parcel of land, which was our brother Elimelech's: (4) And I thought to advertise thee, saying, Buy it before the inhabitants, and before the elders of my people. If thou wilt redeem it, redeem it: but if thou wilt not redeem it, then tell me, that I may know: for there is none to redeem it beside thee; and I am after thee. And he said, I will redeem it.

(5) Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must buy it also of Ruth the Moabitess, the wife of the dead to raise up the name of the dead upon his inheritance. (6) And the kinsman said, I cannot redeem it for myself, lest I mar mine own inheritance: redeem thou my right to thyself; for I cannot redeem it.

(7) Now this was the manner in former time in Israel concerning redeeming and concerning changing, for to confirm all things; a man plucked off his shoe, and gave it to his neighbour: and this was a testimony in Israel.

(8) Therefore the kinsman said unto Boaz, Buy it for thee. So he drew off his shoe. (9) And Boaz said unto the elders, and unto all the people, Ye are witnesses this day, that I have bought all that was Elimelech's and all that was Chilion's and Mahlon's of the hand of Naomi. (10) Moreover Ruth the Moabitess, the wife of Mahlon, have I purchased to

be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place: ye are witnesses this day. (11) And all the people that were in the gate, and the elders, said, We are witnesses. The Lord make the woman that is come into thine house like Rachel and like Leah, which two did build the house of Israel: and do thou worthily in Ephratah, and be famous in Beth-lehem. (12) And let thy house be like the house of Pharez, whom Tamar bare unto Judah, of the seed which the Lord shall give thee of this young woman.

(13) So Boaz took Ruth, and she was his wife: and when he went in unto her, the Lord gave her conception, and she bare a son.

(14) And the women said unto Naomi, Blessed be the Lord, which hath not left thee this day without a kinsman, that his name may be famous in Israel. (15) And he shall be unto thee a restorer of thy life, and a nourisher of thine old age: for thy daughter in law, which loveth thee, which is better to thee than seven sons, hath born him.

(16) And Naomi took the child, and laid it in her bosom, and became nurse unto it. (17) And the women her neighbours gave it a name, saying, There is a son born to Naomi; and they called his name Obed: he is the father of Jesse, the father of David.

(18) Now these are the generations of Pharez: Pharez begat Hezron, (19) And Hezron begat Ram,

and Ram begat Amminadab, (20) And Amminadab begat Nahshon, and Nahshon begat Salmon, (21) And Salmon begat Boaz, and Boaz begat Obed, (22) And Obed begat Jesse, and Jesse begat David.

THE
FIRST BOOK OF SAMUEL

THE BIRTH AND CALL OF SAMUEL

I. 1-II. 11; III. 1-19.

Now there was a certain man of Ramathaim-zophim, of mount Ephraim, and his name was Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephrathite: (2) And he had two wives; the name of the one was Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children. (3) And this man went up out of his city yearly to worship and to sacrifice unto the Lord of hosts in Shiloh. And the two sons of Eli, Hophni and Phinehas, the priests of the Lord, were there.

(4) And when the time was that Elkanah offered, he gave to Peninnah his wife, and to all her sons and her daughters, portions: (5) But unto Hannah he gave a worthy portion; for he loved Hannah: but the Lord had shut up her womb. (6) And her adversary also provoked her sore, for to make her fret, because the Lord had shut up her womb. (7) And as he did so year by year, when she went up to the house of the Lord, so she provoked her; therefore she wept, and did not eat. (8) Then said Elkanah her husband to her, Hannah, why weepest thou? and why eatest thou not? and why is thy heart grieved? and am not I better to thee than ten sons?

(9) So Hannah rose up after they had eaten in Shiloh, and after they had drunk. Now Eli the priest sat upon a seat by a post of the temple of the Lord. (10) And she was in bitterness of soul, and prayed unto the Lord, and wept sore. (11) And she vowed a vow, and said, O Lord of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man child, then I will give him unto the Lord all the days of his life, and there shall no razor come upon his head.

(12) And it came to pass as she continued praying before the Lord, that Eli marked her mouth. (13) Now Hannah, she spake in her heart ; only her lips moved, but her voice was not heard: therefore Eli thought she had been drunken. (14) And Eli said unto her, How long wilt thou be drunken? put away thy wine from thee. (15) And Hannah answered and said, No, my lord, I am a woman of a sorrowful spirit: I have drunk neither wine nor strong drink, but have poured out my soul before the Lord. (16) Count not thine handmaid for a daughter of Belial: for out of the abundance of my complaint and grief have I spoken hitherto. (17) Then Eli answered and said, Go in peace: and the God of Israel grant thee thy petition that thou hast asked of him. (18) And he said, Let thine handmaid find grace in thy sight.

So the woman went her way, and did eat, and her countenance was no more sad. (19) And they rose up in the morning early, and worshipped before the Lord, and returned, and came to their house to

Ramah: and Elkanah knew Hannah his wife ; and the Lord remembered her. (20) Wherefore it came to pass, when the time was come about after Hannah had conceived, that she bare a son, and called his name Samuel, saying, Because I have asked him of the Lord.

(21) And the man Elkanah, and all his house, went up to offer unto the Lord the yearly sacrifice, and his vow. (22) But Hannah went not up ; for she said unto her husband, I will not go up until the child be weaned, and then I will bring him, that he may appear before the Lord, and there abide for ever. (23) And Elkanah her husband said unto her, Do what seemeth thee good; tarry until thou have weaned him ; only the Lord establish his word.

So the woman abode, and gave her son suck until she weaned him. (24) And when she had weaned him, she took him up with her, with three bullocks, and one ephah of flour, and a bottle of wine, and brought him unto the house of the Lord in Shiloh: and the child was young. (25) And they slew a bullock, and brought the child to Eli. (26) And she said, Oh my lord, as thy soul liveth, my lord, I am the woman that stood by thee here, praying unto the Lord. (27) For this child I prayed; and the Lord hath given me my petition which I asked of him: (28) Therefore also I have lent him to the Lord; as long as he liveth he shall be lent to the Lord. And he worshipped the Lord there. II. (1) And Hannah prayed, and said,

My heart rejoiceth in the Lord, mine horn is exalted in the Lord: my mouth is enlarged over mine enemies ; because I rejoice in thy salvation.

(2) There is none holy as the Lord: for there is none beside thee: neither is there any rock like our God.

(3) Talk no more so exceeding proudly; let not arrogancy come out of your mouth: for the Lord is a God of knowledge, and by him actions are weighed.

(4) The bows of the mighty men are broken, and they that stumbled are girded with strength.

(5) They that were full have hired out themselves for bread; and they that were hungry ceased: so that the barren hath born seven ; and she that hath many children is waxed feeble.

(6) The Lord killeth, and maketh alive: he bringeth down to the grave, and bringeth up.

(7) The Lord maketh poor, and maketh rich: he bringeth low, and lifteth up.

(8) He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory: for the pillars of the earth are the Lord's, and he hath set the world upon them.

(9) He will keep the feet of his saints, and the wicked shall be silent in darkness ; for by strength shall no man prevail.

(10) The adversaries of the Lord shall be broken to pieces ; out of heaven shall he thunder upon them:

The Lord shall judge the ends of the earth; and he shall give strength unto his king, and exalt the horn of his anointed.

(11) And Elkanah went to Ramah to his house. And the child did minister unto the Lord before Eli the priest.

III. (1) And the child Samuel ministered unto the Lord before Eli. And the word of the Lord was precious in those days ; there was no open vision.

(2) And it came to pass at that time, when Eli was laid down in his place, and his eyes began to wax dim, that he could not see ; (3) And ere the lamp of God went out in the temple of the Lord, where the ark of God was, and Samuel was laid down to sleep ; (4) That the Lord called Samuel: and he answered, Here am I. (5) And he ran unto Eli, and said, Here am I ; for thou calledst me. And he said, I called not ; lie down again. And he went and lay down. (6) And the Lord called yet again, Samuel. And Samuel arose and went to Eli, and said, Here am I ; for thou didst call me. And he answered, I called not, my son ; lie down again. (7) Now Samuel did not yet know the Lord, neither was the word of the Lord yet revealed unto him. (8) And the Lord called Samuel again the third time. And he arose and went to Eli, and said, Here am I ; for thou didst call me. And Eli perceived that the Lord had called the child. (9) Therefore Eli said unto Samuel, Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak, Lord ; for thy servant heareth.

So Samuel went and lay down in his place. (10) And the Lord came, and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speak; for thy servant heareth. (11) And the Lord said to Samuel, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle. (12) In that day I will perform against Eli all things which I have spoken concerning his house: when I begin, I will also make an end. (13)

For I have told him that I will judge his house for ever for the iniquity which he knoweth ; because his sons made themselves vile, and he restrained them not. (14) And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering for ever.

(15) And Samuel lay until the morning, and opened the doors of the house of the Lord. And Samuel feared to shew Eli the vision. (16) Then Eli called Samuel, and said, Samuel, my son. And he answered, Here am I. (17) And he said, What is the thing that the Lord hath said unto thee? I pray thee hide it not from me: God do so to thee, and more also, if thou hide any thing from me of all the things that he said unto thee. (18) And Samuel told him every whit, and hid nothing from him. And he said, it is the Lord: let him do what seemeth him good.

(19) And Samuel grew, and the Lord was with him, and did let none of his words fall to the ground.

THE TAKING OF THE ARK AND ITS RETURN

IV. 1—VI. 16 And the word of Samuel came to all Israel.
Now Israel went out against the Philistines to battle, and pitched beside Eben-ezer: and the Philistines pitched in Aphek. (2) And the Philistines put themselves in array against Israel: and when they joined battle, Israel was smitten before the Philistines: and they slew of the army in the field about four thousand men. (3) And when the people were come into the camp, the elders of Israel said, Wherefore hath the Lord smitten us to day before the Philistines? Let us fetch the ark of the covenant of the Lord out of Shiloh unto us, that, when it cometh among us, it may save us out of the hand of our enemies.

(4) So the people sent to Shiloh, that they might bring from thence the ark of the covenant of the Lord of hosts, which dwelleth between the cherubims: and the two sons of Eli, Hophni and Phinehas, were there with the ark of the covenant of God. (5) And when the ark of the covenant of the Lord came into the camp, all Israel shouted with a great shout, so that the earth rang again. (6) And when the Philistines heard the noise of the shout, they said, What meaneth the noise of this great shout in the camp of the Hebrews? And they understood that the ark of the Lord was come into the camp. (7) And the Philistines were afraid, for they said, God is come into the camp. And they said, Woe unto us! for there hath not been such a thing heretofore.

(8) Woe unto us! who shall deliver us out of the hand of these mighty Gods? these are the Gods that smote the Egyptians with all the plagues in the wilderness. (9) Be strong, and quit yourselves like men, O ye Philistines, that ye be not servants unto the Hebrews, as they have been to you: quit yourselves like men, and fight.

(10) And the Philistines fought, and Israel was smitten, and they fled every man into his tent: and there was a very great slaughter; for there fell of Israel thirty thousand footmen. (11) And the ark of God was taken; and the two sons of Eli, Hophni and Phinehas, were slain.

(12) And there ran a man of Benjamin out of the army, and came to Shiloh the same day with his clothes rent, and with earth upon his head. (13) And when he came, lo, Eli sat upon a seat by the wayside watching: for his heart trembled for the ark of God. And when the man came into the city, and told it, all the city cried out. (14) And when Eli heard the noise of the crying, he said, What meaneth the noise of this tumult? And the man came in hastily, and told Eli. (15) Now Eli was ninety and eight years old; and his eyes were dim, that he could not see. (16) And the man said unto Eli, I am he that came out of the army, and I fled to day out of the army. And he said, What is there done, my son? (17) And the messenger answered and said, Israel is fled before the Philistines, and there hath been also a great slaughter among the people, and thy two sons also, Hophni and Phinehas, are dead and the ark of God is taken. (18) And it came to pass, when he made mention of the ark of God, that he

fell from off the seat backward by the side of the gate, and his neck brake, and he died: for he was an old man, and heavy. And he had judged Israel forty years.

(19) And his daughter in law, Phinehas' wife, was with child, near to be delivered: and when she heard the tidings that the ark of God was taken, and that her father in law and her husband were dead, she bowed herself and travailed; for her pains came upon her. (20) And about the time of her death the women that stood by her said unto her, Fear not; for thou hast born a son. But she answered not, neither did she regard it. (21) And she named the child I-chabod, saying, The glory is departed from Israel: because the ark of God was taken, and because of her father in law and her husband. (22) And she said, The glory is departed from Israel: for the ark of God is taken.

V. (1) And the Philistines took the ark of God, and brought it from Eben-ezer unto Ashdod. (2) When the Philistines took the ark of God, they brought it into the house of Dagon, and set it by Dagon. (3) And when they of Ashdod arose early on the morrow, behold, Dagon was fallen upon his face to the earth before the ark of the Lord. And they took Dagon, and set him in his place again. (4) And when they arose early on the morrow morning, behold, Dagon was fallen upon his face to the ground before the ark of the Lord; and the head of Dagon and both the palms of his hands were cut off upon the threshold; only the stump of Dagon was left to him. (5) Therefore neither the priests

of Dagon, nor any that come into Dagon's house, tread on the threshold of Dagon in Ashdod unto this day. (6) But the hand of the Lord was heavy upon them of Ashdod, and he destroyed them, and smote them with emerods, even Ashdod and the coasts thereof. (7) And when the men of Ashdod saw that it was so, they said, The ark of the God of Israel shall not abide with us: for his hand is sore upon us, and upon Dagon our god. (8) They sent therefore and gathered all the lords of the Philistines unto them, and said, What shall we do with the ark of the God of Israel? And they answered, Let the ark of the God of Israel be carried about unto Gath. And they carried the ark of the God of Israel about thither. (9) And it was so, that, after they had carried it about, the hand of the Lord was against the city with a very great destruction: and he smote the men of the city, both small and great, and they had emerods in their secret parts. (10) Therefore they sent the ark of God to Ekron. And it came to pass, as the ark of God came to Ekron, that the Ekronites cried out, saying, They have brought about the ark of the God of Israel to us, to slay us and our people. (11) So they sent and gathered together all the lords of the Philistines, and said, Send away the ark of the God of Israel, and let it go again to his own place, that it slay us not, and our people: for there was a deadly destruction throughout all the city; the hand of God was very heavy there. (12) And the men that died not were smitten with the emerods: and the cry of the city went up to heaven.

VI. (1) And the ark of the Lord was in the country of the Philistines seven months. (2) And

the Philistines called for the priests and the diviners, saying, What shall we do to the ark of the Lord? tell us wherewith we shall send it to his place. (3) And they said, If ye send away the ark of the God of Israel, send it not empty ; but in any wise return him a trespass offering: then ye shall be healed, and it shall be known to you why his hand is not removed from you. (4) Then said they, What shall be the trespass offering which we shall return to him? They answered, Five golden emerods, and five golden mice, according to the number of the lords of the Philistines: for one plague was on you all, and on your lords. (5) Wherefore ye shall make images of your emerods, and images of your mice that mar the land ; and ye shall give glory unto the God of Israel: peradventure he will lighten his hand from off you, and from off your gods, and from off your land. (6) Wherefore then do ye harden your hearts, as the Egyptians and Pharaoh hardened their hearts? when he had wrought wonderfully among them, did they not let the people go, and they departed? (7) Now therefore make a new cart, and take two milch kine, on which there hath come no yoke, and tie the kine to the cart, and bring their calves home from them: (8) And take the ark of the Lord, and lay it upon the cart ; and put the jewels of gold, which ye return him for a trespass offering, in a coffer by the side thereof ; and send it away, that it may go. (9) And see, if it goeth up by the way of his own coast to Beth-shemesh, then he hath done us this great evil: but if not, then we shall know that it is not his hand that smote us ; it was a chance that happened to us.

(10) And the men did so ; and took two milch kine, and tied them to the cart, and shut up their calves at home: (11) And they laid the ark of the Lord upon the cart, and the coffer with the mice of gold and the images of their emerods. (12) And the kine took the straight way to the way of Beth-shemesh, and went along the highway, lowing as they went, and turned not aside to the right hand or to the left ; and the lords of the Philistines went after them unto the border of Beth-shemesh.

(13) And they of Beth-shemesh were reaping their wheat harvest in the valley: and they lifted up their eyes, and saw the ark, and rejoiced to see it. (14) And the cart came into the field of Joshua, a Beth-shemite, and stood there, where there was a great stone: and they clave the wood of the cart, and offered the kine a burnt offering unto the Lord. (15) And the Levites took down the ark of the Lord, and the coffer that was with it, wherein the jewels of gold were, and put them on the great stone: and the men of Beth-shemesh offered burnt offerings and sacrificed sacrifices the same day unto the Lord. (16) And when the five lords of the Philistines had seen it, they returned to Ekron the same day.

THE ELECTION OF SAUL

VIII. 1— X. 2. And it came to pass, when Samuel was old, that he made his sons judges over Israel. (2) Now the name of his firstborn was Joel; and the name of his second, Abiah: they were judges in Beer-sheba. (3) And his sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment. (4) Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah, (5) And said unto him, Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations.

(6) But the thing displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed unto the Lord. (7) And the Lord said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them. (8) According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken me, and served other gods, so do they also unto thee. (9) Now therefore hearken unto their voice: howbeit yet protest solemnly unto them, and shew them the manner of the king that shall reign over them.

(10) And Samuel told all the words of the Lord unto the people that asked of him a king. (11) And he said, This will be the manner of the king that shall reign over you: He will take your sons, and appoint them for himself, for his chariots, and to be his

horsemen ; and some shall run before his chariots. (12) And he will appoint him captains over thousands, and captains over fifties; and will set them to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots. (13) And he will take your daughters to be confectionaries. and to be cooks, and to be bakers. (14) And he will take your fields, and your vineyards, and your oliveyards, even the best of them, and give them to his servants. (15) And he will take the tenth of your seed, and of your vineyards, and give to his officers, and to his servants. (16) And he will take your menservants, and your maidservants, and your goodliest young men. and your asses, and put them to his work. (17) He will take the tenth of your sheep: and ye shall be his servants. (18) And ye shall cry out in that day because of your king which ye shall have chosen you; and the Lord will not hear you in that day. (19) Nevertheless the people refused to obey the voice of Samuel; and they said, Nay; but we will have a king over us ; (20) That we also may be like all the nations ; and that our king may judge us, and go out before us, and fight our battles.

(21) And Samuel heard all the words of the people, and he rehearsed them in the ears of the Lord. (22) And the Lord said to Samuel. Hearken unto their voice, and make them a king. And Samuel said unto the men of Israel, Go ye every man unto his city.

IX. (1) Now there was a man of Benjamin, whose name was Kish. the son of Abiel, the son of Zeror, the son of Bechorath, the son of Aphiah, a Benjamite, a mighty man of power. (2) And he had a son,

whose name was Saul, a choice young man, and a goodly: and there was not among the children of Israel a goodlier person than he: from his shoulders and upward he was higher than any of the people.

(3) And the asses of Kish Saul's father were lost. And Kish said to Saul his son, Take now one of the servants with thee, and arise, go seek the asses. (4) And he passed through mount Ephraim, and passed through the land of Shalisha, but they found them not: then they passed through the land of Shalim, and there they were not: and he passed through the land of the Benjamites, but they found them not. (5) And when they were come to the land of Zuph, Saul said to his servant that was with him, Come, and let us return; lest my father leave caring for the asses, and take thought for us.

(6) And he said unto him, Behold now, there is in this city a man of God, and he is an honourable man ; all that he saith cometh surely to pass: now let us go thither ; peradventure he can shew us our way that we should go. (7) Then said Saul to his servant, But, behold, if we go, what shall we bring the man? for the bread is spent in our vessels, and there is not a present to bring to the man of God: what have we? (8) And the servant answered Saul again, and said, Behold, I have here at hand the fourth part of a shekel of silver: that will I give to the man of God, to tell us our way. (9) (Beforetime in Israel, when a man went to enquire of God, thus he spake, Come, and let us go to the seer: for he that is now called a Prophet was beforetime called a Seer.) (10) Then said Saul to his servant, Well said; come, let us go.

So they went unto the city where the man of God was. (11) And as they went up the hill to the city, they found young maidens going out to draw water, and said unto them, Is the seer here? (12) And they answered them, and said, He is; behold, he is before you: make haste now, for he came to day to the city; for there is a sacrifice of the people to day in the high place: (13) As soon as ye be come into the city, ye shall straightway find him, before he go up to the high place to eat: for the people will not eat until he come, because he doth bless the sacrifice; and afterwards they eat that be bidden. Now therefore get you up; for about this time ye shall find him.

(14) And they went up into the city: and when they were come into the city, behold, Samuel came out against them, for to go up to the high place. (15) Now the Lord had told Samuel in his ear a day before Saul came, saying, (16) To morrow about this time I will send thee a man out of the land of Benjamin, and thou shalt anoint him to be captain over my people Israel, that he may save my people out of the hand of the Philistines: for I have looked upon my people, because their cry is come unto me. (17) And when Samuel saw Saul, the Lord said unto him, Behold the man whom I spake to thee of! this same shall reign over my people.

(18) Then Saul drew near to Samuel in the gate, and said, Tell me, I pray thee, where the seer's house is. (19) And Samuel answered Saul, and said, I am the seer: go up before me unto the high place; for ye shall eat with me to day, and to morrow I will let thee go, and will tell thee all that is in thine heart. (20) And as for thine asses that were lost

three days ago, set not thy mind on them; for they are found. And on whom is all the desire of Israel? Is it not on thee, and on all thy father's house? (21) And Saul answered and said, Am not I a Benjamite, of the smallest of the tribes of Israel? and my family the least of all the families of the tribe of Benjamin? wherefore then speakest thou so to me?

(22) And Samuel took Saul and his servant, and brought them into the parlour, and made them sit in the chiefest place among them that were bidden, which were about thirty persons. (23) And Samuel said unto the cook, Bring the portion which I gave thee, of which I said unto thee, Set it by thee.

(24) And the cook took up the shoulder, and that which was upon it, and set it before Saul. And Samuel said, Behold that which is left! set it before thee, and eat: for unto this time hath it been kept for thee since I said, I have invited the people.

So Saul did it with Samuel that day. (25) And when they were come down from the high place into the city, Samuel communed with Saul upon the top of the house. (26) And they arose early: and it came to pass about the spring of the day, that Samuel called Saul to the top of the house, saying, Up, that I may send thee away. And Saul arose, and they went out both of them, he and Samuel, abroad. (27) And as they were going down to the end of the city, Samuel said to Saul, Bid the servant pass on before us, (and he passed on,) but stand thou still awhile, that I may shew thee the word of God.

X. (1) Then Samuel took a vial of oil, and poured it upon his head, and kissed him, and said, Is it not because the Lord hath anointed thee to be captain over his inheritance? (2) When thou art departed

from me to day, then thou shalt find two men by Rachel's sepulchre in the border of Benjamin at Zelzah; and they will say unto thee, The asses which thou wentest to seek are found: and, lo, thy father hath left the care of the asses, and sorroweth for you, saying, What shall I do for my son?

THE REJECTION OF SAUL

XV. 1-31. Samuel also said unto Saul, The Lord sent me to anoint thee to be king over his people, over Israel: now therefore hearken thou unto the voice of the words of the Lord. (2) Thus saith the Lord of hosts, I remember that which Amalek did to Israel, how he laid wait for him in the way, when he came up from Egypt. (3) Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass.

(4) And Saul gathered the people together, and numbered them in Telaim, two hundred thousand footmen, and ten thousand men of Judah. (5) And Saul came to a city of Amalek, and laid wait in the valley. (6) And Saul said unto the Kenites, Go, depart, get you down from among the Amalekites, lest I destroy you with them: for ye shewed kindness to all the children of Israel, when they came up out of Egypt. So the Kenites departed from among the Amalekites. (7) And Saul smote the Amalekites from Havilah until thou comest to Shur, that is over against Egypt. (8) And he took Agag the king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword. (9) But Saul and the people spared Agag, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all that was good, and would not utterly destroy them: but every thing that was vile and refuse, that they destroyed utterly.

(10) Then came the word of the Lord unto Samuel, saying, (11) It repenteth me that I have

set up Saul to be king: for he is turned back from following me, and hath not performed my commandments. And it grieved Samuel; and he cried unto the Lord all night. (12) And when Samuel rose early to meet Saul in the morning, it was told Samuel, saying, Saul came to Carmel, and, behold, he set him up a place, and is gone about, and passed on, and gone down to Gilgal. (13) And Samuel came to Saul: and Saul said unto him, Blessed be thou of the Lord: I have performed the commandment of the Lord. (14) And Samuel said, What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear? (15) And Saul said, They have brought them from the Amalekites: for the people spared the best of the sheep and of the oxen, to sacrifice unto the Lord thy God; and the rest we have utterly destroyed.

(16) Then Samuel said unto Saul, Stay, and I will tell thee what the Lord hath said to me this night. And he said unto him, Say on. (17) And Samuel said, When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel, and the Lord anointed thee king over Israel? (18) And the Lord sent thee on a journey, and said, Go and utterly destroy the sinners the Amalekites, and fight against them until they be consumed. (19) Wherefore then didst thou not obey the voice of the Lord, but didst fly upon the spoil, and didst evil in the sight of the Lord? (20) And Saul said unto Samuel, Yea, I have obeyed the voice of the Lord, and have gone the way which the Lord sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites. (21) But the people took of the spoil, sheep and oxen, the

chief of the things which should have been utterly destroyed, to sacrifice unto the Lord thy God in Gilgal. (22) And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. (23) For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king.

(24) And Saul said unto Samuel, I have sinned: for I have transgressed the commandment of the Lord, and thy words: because I feared the people, and obeyed their voice. (25) Now therefore, I pray thee, pardon my sin, and turn again with me, that I may worship the Lord. (26) And Samuel said unto Saul, I will not return with thee: for thou hast rejected the word of the Lord, and the Lord hath rejected thee from being king over Israel. (27) And as Samuel turned about to go away, he laid hold upon the skirt of his mantle, and it rent. (28) And Samuel said unto him, The Lord hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine, that is better than thou. (29) And also the Strength of Israel will not lie nor repent: for he is not a man, that he should repent.

(30) Then he said, I have sinned: yet honour me now, I pray thee, before the elders of my people, and before Israel, and turn again with me, that I may worship the Lord thy God. (31) So Samuel turned again after Saul; and Saul worshipped the Lord.

SAMUEL ANOINTS DAVID

And the Lord said unto Samuel, How long wilt XVI. 1-23.
thou mourn for Saul, seeing I have rejected him from reigning over Israel? fill thine horn with oil, and go, I will send thee to Jesse the Beth-lehemite: for I have provided me a king among his sons. (2) And Samuel said, How can I go? If Saul hear it, he will kill me. And the Lord said, Take an heifer with thee, and say, I am come to sacrifice to the Lord. (3) And call Jesse to the sacrifice, and I will shew thee what thou shalt do: and thou shalt anoint unto me him whom I name unto thee.

(4) And Samuel did that which the Lord spake, and came to Beth-lehem. And the elders of the town trembled at his coming, and said, Comest thou peaceably? (5) And he said, Peaceably: I am come to sacrifice unto the Lord: sanctify yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice. (6) And it came to pass, when they were come, that he looked on Eliab, and said, Surely the Lord's anointed is before him. (7) But the Lord said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart. (8) Then Jesse called Abinadab, and made him pass before Samuel. And he said, Neither hath the Lord chosen this. (9) Then Jesse made Shammah to pass by. And he said, Neither hath the Lord chosen this. (10) Again, Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, The

Lord hath not chosen these. (11) And Samuel said unto Jesse, Are here all thy children? And he said, There remaineth yet the youngest, and, behold, he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him: for we will not sit down till he come hither. (12) And he sent, and brought him in. Now he was ruddy, and withal of a beautiful countenance, and goodly to look to. And the Lord said, Arise, anoint him: for this is he. (13) Then Samuel took the horn of oil, and anointed him in the midst of his brethren; and the Spirit of the Lord came upon David from that day forward. So Samuel rose up, and went to Ramah.

(14) But the Spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him. (15) And Saul's servants said unto him, Behold now, an evil spirit from God troubleth thee. (16) Let our lord now command thy servants, which are before thee, to seek out a man, who is a cunning player on an harp: and it shall come to pass, when the evil spirit from God is upon thee, that ye shall play with his hand, and thou shalt be well. (17) And Saul said unto his servants, Provide me now a man that can play well, and bring him to me. (18) Then answered one of the servants, and said, Behold, I have seen a son of Jesse the Beth-lehemite, that is cunning in playing, and a mighty valiant man, and a man of war, and prudent in matters, and a comely person, and the Lord is with him. (19) Wherefore Saul sent messengers unto Jesse, and said, Send me David thy son, which is with the sheep. (20) And Jesse took an ass laden with bread, and a bottle of wine, and a kid, and sent them by David his son unto Saul. (21) And David came to Saul, and stood

before him: and he loved him greatly; and he became his armour-bearer. (22) And Saul sent to Jesse, saying, Let David, I pray thee, stand before me; for he hath found favour in my sight. (23) And it came to pass, when the evil spirit from God was upon Saul, that David took an harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him.

THE STORY OF DAVID AND GOLIATH

XVII. 1-58. Now the Philistines gathered together their armies to battle, and were gathered together at Shochoh, which belongeth to Judah, and pitched between Shochoh and Azekah, in Ephes-dammim. (2) And Saul and the men of Israel were gathered together, and pitched by the valley of Elah, and set the battle in array against the Philistines. (3) And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side: and there was a valley between them. (4) And there went out a champion out of the camp of the Philistines, named Goliath, of Gath, whose height was six cubits and a span. (5) And he had an helmet of brass upon his head, and he was armed with a coat of mail; and the weight of the coat was five thousand shekels of brass. (6) And he had greaves of brass upon his legs, and a target of brass between his shoulders. (7) And the staff of his spear was like a weaver's beam; and his spear's head weighed six hundred shekels of iron: and one bearing a shield went before him. (8) And he stood and cried unto the armies of Israel, and said unto them, Why are ye come out to set your battle in array? am not I a Philistine, and ye servants to Saul? choose you a man for you, and let him come down to me. (9) If he be able to fight with me, and to kill me, then will we be your servants: but if I prevail against him, and kill him, then shall ye be our servants, and serve us. (10) And the Philistine said, I defy the armies of Israel this day; give me a man, that we may fight together.

(11) When Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid. (12) Now David was the son of that Ephrathite of Beth-lehem-judah, whose name was Jesse; and he had eight sons: and the man went among men for an old man in the days of Saul. (13) And the three eldest sons of Jesse went and followed Saul to the battle: and the names of his three sons that went to the battle were Eliab the first born, and next unto him Abinadab, and the third Shammah. (14) And David was the youngest: and the three eldest followed Saul. (15) But David went and returned from Saul to feed his father's sheep at Beth-lehem. (16) And the Philistine drew near morning and evening, and presented himself forty days.

(17) And Jesse said unto David his son, Take now for thy brethren an ephah of this parched corn, and these ten loaves, and run to the camp to thy brethren; (18) And carry these ten cheeses unto the captain of their thousand, and look how thy brethren fare, and take their pledge. (19) Now Saul, and they, and all the men of Israel, were in the valley of Elah, fighting with the Philistines. (20) And David rose up early in the morning, and left the sheep with a keeper, and took, and went, as Jesse had commanded him; and he came to the trench, as the host was going forth to the fight, and shouted for the battle. (21) For Israel and the Philistines had put the battle in array, army against army, (22) And David left his carriage in the hand of the keeper of the carriage, and ran into the army, and came and saluted his brethren. (23) And as he talked with them, behold, there came up the champion, the Philistine of Gath, Goliath by name, out of the armies of the Philistines, and spake

according to the same words: and David heard them. (24) And all the men of Israel, when they saw the man, fled from him, and were sore afraid.

(25) And the men of Israel said, Have ye seen this man that is come up? surely to defy Israel is he come up: and it shall be, that the man who killeth him, the king will enrich him with great riches, and will give him his daughter, and make his father's house free in Israel. (26) And David spake to the men that stood by him, saying, What shall be done to the man that killeth this Philistine, and taketh away the reproach from Israel? for who is this uncircumcised Philistine, that he should defy the armies of the living God? (27) And the people answered him after this manner, saying, So shall it be done to the man that killeth him. (28) And Eliab his eldest brother heard when he spake unto the men; and Eliab's anger was kindled against David, and he said, Why camest thou down hither? and with whom hast thou left those few sheep in the wilderness? I know thy pride, and the naughtiness of thine heart; for thou art come down that thou mightest see the battle. (29) And David said, What have I now done? Is there not a cause? (30) And he turned from him toward another, and spake after the same manner: and the people answered him again after the former manner.

(31) And when the words were heard which David spake, they rehearsed them before Saul: and he sent for him. (32) And David said to Saul, Let no man's heart fail because of him; thy servant will go and fight with this Philistine. (33) And Saul said to David, Thou art not able to go against this Philistine to fight with him: for thou art but a youth, and he a

man of war from his youth. (34) And David said unto Saul, Thy servant kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock: (35) And I went out after him, and smote him, and delivered it out of his mouth: and when he arose against me, I caught him by his beard, and smote him, and slew him. (36) Thy servant slew both the lion and the bear: and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God. (37) David said moreover, The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul said unto David, Go, and the Lord be with thee.

(38) And Saul armed David with his armour, and he put an helmet of brass upon his head; also he armed him with a coat of mail. (39) And David girded his sword upon his armour, and he assayed to go; for he had not proved it. And David said unto Saul, I cannot go with these; for I have not proved them. And David put them off him. (40) And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherd's bag which he had, even in a scrip; and his sling was in his hand: and he drew near to the Philistine. (41) And the Philistine came on and drew near unto David; and the man that bare the shield went before him. (42) And when the Philistine looked about, and saw David, he disdained him: for he was but a youth, and ruddy, and of a fair countenance. (43) And the Philistine said unto David, Am I a dog, that thou comest to me with staves? And the Philistine cursed David by his gods. (44) And the Philistine said to David, Come to me, and I will give thy flesh unto

the fowls of the air, and to the beasts of the field. (45) Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied. (46) This day will the Lord deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcases of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel. (47) And all this assembly shall know that the Lord saveth not with sword and spear: for the battle is the Lord's, and he will give you into our hands.

(48) And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hasted, and ran toward the army to meet the Philistine. (49) And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth. (50) So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him; but there was no sword in the hand of David, (51) Therefore David ran, and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. And when the Philistines saw their champion was dead, they fled. (52) And the men of Israel and of Judah arose, and shouted, and pursued the Philistines, until thou come to the valley, and to the gates of Ekron. And the wounded of the Philistines fell down by the way to Shaaraim, even unto Gath, and unto Ekron. (53) And the children of Israel re-

turned from chasing after the Philistines, and they spoiled their tents. (54) And David took the head of the Philistine, and brought it to Jerusalem; but he put his armour in his tent.

(55) And when Saul saw David go forth against the Philistine, he said unto Abner, the captain of the host, Abner, whose son is this youth? And Abner said, As thy soul liveth, O king, I cannot tell. (56) And the king said, Inquire thou whose son the stripling is. (57) And as David returned from the slaughter of the Philistine, Abner took him, and brought him before Saul with the head of the Philistine in his hand. (58) And Saul said to him, Whose son art thou, thou young man? And David answered, I am the son of thy servant Jesse the Beth-lehemite.

DAVID AND JONATHAN

XVIII. 1 16; XIX. 1— XX. 42. And it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul. (2) And Saul took him that day, and would let him go no more home to his father's house. (3) Then Jonathan and David made a covenant, because he loved him as his own soul. (4) And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle. (5) And David went out whithersoever Saul sent him, and behaved himself wisely: and Saul set him over the men of war, and he was accepted in the sight of all the people, and also in the sight of Saul's servants.

(6) And it came to pass as they came, when David was returned from the slaughter of the Philistine, that the women came out of all cities of Israel, singing and dancing, to meet king Saul, with tabrets, with joy, and with instruments of musick. (7) And the women answered one another as they played, and said, Saul hath slain his thousands, and David his ten thousands (8) And Saul was very wroth, and the saying displeased him; and he said, They have ascribed unto David ten thousands, and to me they have ascribed but thousands: and what can he have more but the kingdom? (9) And Saul eyed David from that day and forward.

(10) And it came to pass on the morrow, that the evil spirit from God came upon Saul, and he prophesied in the midst of the house: and David played with his hand, as at other

time: and there was a javelin in Saul's hand.
(11) And Saul cast the javelin; for he said, I
will smite David even to the wall with it.
And David avoided out of his presence twice.
(12) And Saul was afraid of David, because the
Lord was with him, and was departed from Saul.
(13) Therefore Saul removed him from him, and
made him his captain over a thousand; and he went
out and came in before the people. (14) And David
behaved himself wisely in all his ways; and the Lord
was with him.

(15) Wherefore when Saul saw that he behaved
himself very wisely, he was afraid of him. (16) But
all Israel and Judah loved David, because he went
out and came in before them.

XIX. (1) And Saul spake to Jonathan his son, and
to all his servants, that they should kill David. (2)
But Jonathan Saul's son delighted much in David:
and Jonathan told David, saying, Saul my father
seeketh to kill thee: now therefore, I pray thee, take
heed to thyself until the morning, and abide in a sec-
ret place, and hide thyself: (3) And I will go out and
stand beside my father in the field where thou art, and
I will commune with my father of thee; and what
I see, that I will tell thee. (4) And Jonathan spake
good of David unto Saul his father, and said unto
him, Let not the king sin against his servant, against
David; because he hath not sinned against thee, and
because his works have been to theeward very good:
(5) For he did put his life in his hand, and slew
the Philistine, and the Lord wrought a great salva-
tion for all Israel: thou sawest it, and didst rejoice:
wherefore then wilt thou sin against innocent blood,
to slay David without a cause? (6) And Saul

hearkened unto the voice of Jonathan: and Saul sware, As the Lord liveth, he shall not be slain.
(7) And Jonathan called David, and Jonathan shewed him all those things. And Jonathan brought David to Saul, and he was in his presence, as in times past.

(8) And there was war again: and David went out, and fought with the Philistines, and slew them with a great slaughter; and they fled from him.
(9) And the evil spirit from the Lord was upon Saul, as he sat in his house with his javelin in his hand: and David played with his hand. (10) And Saul sought to smite David even to the wall with the javelin; but he slipped away out of Saul's presence, and he smote the javelin into the wall: and David fled, and escaped that night.

(11) Saul also sent messengers unto David's house, to watch him, and to slay him in the morning: and Michal David's wife told him, saying, If thou save not thy life to night, to morrow thou shalt be slain. (12) So Michal let David down through a window: and he went, and fled, and escaped.
(13) And Michal took an image, and laid it in the bed, and put a pillow of goats' hair for his bolster, and covered it with a cloth. (14) And when Saul sent messengers to take David, she said, He is sick.
(15) And Saul sent the messengers again to see David, saying, Bring him up to me in the bed, that I may slay him. (16) And when the messengers were come in, behold, there was an image in the bed, with a pillow of goats' hair for his bolster.
(17) And Saul said unto Michal, Why hast thou deceived me so, and sent away mine enemy, that he

is escaped? And Michal answered Saul, He said unto me, Let me go; why should I kill thee?

(18) So David fled, and escaped, and came to Samuel to Ramah, and told him all that Saul had done to him. And he and Samuel went and dwelt in Naioth. (19) And it was told Saul, saying, Behold, David is at Naioth in Ramah. (20) And Saul sent messengers to take David: and when they saw the company of the prophets prophesying, and Samuel standing as appointed over them, the Spirit of God was upon the messengers of Saul, and they also prophesied. (21) And when it was told Saul, he sent other messengers, and they prophesied likewise. And Saul sent messengers again the third time, and they prophesied also. (22) Then went he also to Ramah, and came to a great well that is in Sechu: and he asked and said, Where are Samuel and David? And one said, Behold, they be at Naioth in Ramah. (23) And he went thither to Naioth in Ramah: and the Spirit of God was upon him also, and he went on, and prophesied, until he came to Naioth in Ramah. (24) And he stripped off his clothes also, and prophesied before Samuel in like manner, and lay down naked all that day all that night. Wherefore they say, Is Saul also among the prophets?

XX. (1) And David fled from Naioth in Ramah, and came and said before Jonathan, What have I done? what is mine iniquity? and what is my sin before thy father, that he seeketh my life? (2) And he said unto him, God forbid; thou shalt not die: behold, my father will do nothing either great or small, but that he will shew it me: and why should my father hide this thing from me? it is not

so. (3) And David sware moreover, and said, Thy father certainly knoweth that I have found grace in thine eyes; and he saith, Let not Jonathan know this, lest he be grieved: but truly as the Lord liveth, and as thy soul liveth, there is but a step between me and death.

(4) Then said Jonathan unto David, Whatsoever thy soul desireth, I will even do it for thee. (5) And David said unto Jonathan, Behold, to morrow is the new moon, and I should not fail to sit with the king at meat: but let me go, that I may hide myself in the field unto the third day at even. (6) If thy father at all miss me, then say, David earnestly asked leave of me that he might run to Beth-lehem his city: for there is a yearly sacrifice there for all the family. (7) If he say thus, It is well; thy servant shall have peace: but if he be very wroth, then be sure that evil is determined by him. (8) Therefore thou shalt deal kindly with thy servant; for thou hast brought thy servant into a covenant of the Lord with thee: notwithstanding, if there be in me iniquity, slay me thyself; for why shouldest thou bring me to thy father? (9) And Jonathan said, Far be it from thee: for if I knew certainly that evil were determined by my father to come upon thee, then would not I tell it thee?

(10) Then said David to Jonathan, Who shall tell me? or what if thy father answer thee roughly?

(11) And Jonathan said unto David, Come, and let us go out into the field. And they went out both of them into the field. (12) And Jonathan said unto David, O Lord God of Israel, when I have sounded my father about to morrow any time, or the third day, and, behold, if there be good toward David, and

I then send not unto thee; and shew it thee; (13)
The Lord do so and much more to Jonathan: but if
it please my father to do thee evil, then I will shew
it thee, and send thee away, that thou mayest go in
peace: and the Lord be with thee, as he hath been
with my father. (14) And thou shalt not only while
yet I live shew me the kindness of the Lord, that I
die not: (15) But also thou shalt not cut off thy
kindness from my house for ever: no, not when the
Lord hath cut off the enemies of David every one
from the face of the earth. (16) So Jonathan made
a covenant with the house of David, saying, Let the
Lord even require it at the hand of David's enemies.
(17) And Jonathan caused David to swear again,
because he loved him: for he loved him as he loved
his own soul.

(18) Then Jonathan said to David, To morrow is
the new moon: and thou shalt be missed, because
thy seat will be empty. (19) And when thou hast
stayed three days, then thou shalt go down quickly,
and come to the place where thou didst hide thyself
when the business was in hand, and shalt remain by
the stone Ezel. (20) And I will shoot three arrows
on the side therefore, as though I shot at a mark. (21)
And, behold, I will send a lad, saying, Go, find out
the arrows. If I expressly say unto the lad, Behold,
the arrows are on this side of thee, take them; then
come thou: for there is peace to thee, and no hurt;
as the Lord liveth. (22) But if I say thus unto the
young man, Behold, the arrows are beyond thee; go
thy way: for the Lord hath sent thee away. (23)
And as touching the matter which thou and I have
spoken of, behold, the Lord be between thee and me
for ever.

(24) So David hid himself in the field: and when the new moon was come, the king sat him down to eat meat. (25) And the king sat upon his seat, as at other times, even upon a seat by the wall: and Jonathan arose, and Abner sat by Saul's side, and David's place was empty. (26) Nevertheless Saul spake not any thing that day: for he thought, Something hath befallen him, he is not clean; surely he is not clean. (27) And it came to pass on the morrow, which was the second day of the month, that David's place was empty: and Saul said unto Jonathan his son, Wherefore cometh not the son of Jesse to meat, neither yesterday, nor to day? (28) And Jonathan answered Saul, David earnestly asked leave of me to go to Beth-lehem: (29) And he said, Let me go, I pray thee; for our family hath a sacrifice in the city; and my brother, he hath commanded me to be there: and now, if I have found favour in thine eyes, let me get away, I pray thee, and see my brethren. Therefore he cometh not unto the king's table. (30) Then Saul's anger was kindled against Jonathan, and he said unto him, Thou son of the perverse rebellious woman, do not I know that thou hast chosen the son of Jesse to thine own confusion, and unto the confusion of thy mother's nakedness? (31) For as long as the son of Jesse liveth upon the ground, thou shalt not be established, nor thy kingdom. Wherefore now send and fetch him unto me, for he shall surely die. (32) And Jonathan answered Saul his father, and said unto him, wherefore shall he be slain? what hath he done? (33) And Saul cast a javelin at him to smite him: whereby Jonathan knew that it was determined of his father to slay David. (34) So Jonathan arose

from the table in fierce anger, and did eat no meat
the second day of the month: for he was grieved for
David, because his father had done him shame. (35)
And it came to pass in the morning, that Jonathan
went out into the field at the time appointed with
David, and a little lad with him. (36) And he said
unto his lad, Run, find out now the arrows which I
shoot. And as the lad ran, he shot an arrow beyond
him. (37) And when the lad was come to the place
of the arrow which Jonathan had shot, Jonathan
cried after the lad, and said, Is not the arrow beyond
thee? (38) And Jonathan cried after the lad, Make
speed, haste, stay not. And Jonathan's lad gathered
up the arrows, and came to his master. (39) But
the lad knew not any thing: only Jonathan and
David knew the matter. (40) And Jonathan gave
his artillery unto his lad, and said unto him, Go,
carry them to the city. (41) And as soon as the
lad was gone, David arose out of a place toward the
south, and fell on his face to the ground, and bowed
himself three times: and they kissed one another, and
wept one with another, until David exceeded. (42) And
Jonathan said to David, Go in peace, forasmuch
as we have sworn both of us in the name of the Lord,
saying, The Lord be between me and thee, and between my seed and thy seed for ever. And he arose
and departed: and Jonathan went into the city.

DAVID PURSUED BY SAUL SPARES HIS LIFE

XXIV. 1-22; XXVI. 1-25. And it came to pass, when Saul was returned from following the Philistines, that it was told him, saying, Behold, David is in the wilderness of En-gedi. (2) Then Saul took three thousand chosen men out of all Israel, and went to seek David and his men upon the rocks of the wild goats. (3) And he came to the sheepcotes by the way, where was a cave; and Saul went in to cover his feet: and David and his men remained in the sides of the cave. (4) And the men of David said unto him, Behold the day of which the Lord said unto thee, Behold, I will deliver thine enemy into thine hand, that thou mayest do to him as it shall seem good unto thee. Then David arose, and cut off the skirt of Saul's robe privily. (5) And it came to pass afterward, that David's heart smote him, because he had cut off Saul's skirt. (6) And he said unto his men, The Lord forbid that I should do this thing unto my master, the Lord's anointed, to stretch forth mine hand against him, seeing he is the anointed of the Lord. (7) So David stayed his servants with these words, and suffered them not to rise against Saul. But Saul rose up out of the cave, and went on his way. (8) David also arose afterward, and went out of the cave, and cried after Saul, saying, My lord the king. And when Saul looked behind him, David stooped with his face to the earth, and bowed himself.

(9) And David said to Saul, Wherefore hearest thou men's words, saying, Behold, David seeketh thy hurt? (10) Behold, this day thine eyes have

seen how that the Lord had delivered thee to day into mine hand in the cave: and some bade me kill thee: but mine eye spared thee ; and I said, I will not put forth mine hand against my lord ; for he is the Lord's anointed. (11) Moreover, my father, see, yea, see the skirt of thy robe in my hand: for in that I cut off the skirt of thy robe, and killed thee not, know thou and see that there is neither evil nor transgression in mine hand, and I have not sinned against thee ; yet thou huntest my soul to take it. (12) The Lord judge between me and thee, and the Lord avenge me of thee: but mine hand shall not be upon thee. (13) As saith the proverb of the ancients, Wickedness proceedeth from the wicked: but mine hand shall not be upon thee. (14) After whom is the king of Israel come out? after whom dost thou pursue? after a dead dog, after a flea. (15) The Lord therefore be judge, and judge between me and thee, and see, and plead my cause, and deliver me out of thine hand.

(16) And it came to pass, when David had made an end of speaking these words unto Saul, that Saul said, Is this thy voice, my son David? And Saul lifted up his voice, and wept. (17) And he said to David, Thou art more righteous than I: for thou hast rewarded me good, whereas I have rewarded thee evil. (18) And thou hast shewed this day how that thou hast dealt well with me: forasmuch as when the Lord had delivered me into thine hand, thou killedst me not. (19) For if a man find his enemy, will he let him go well away? wherefore the Lord reward thee good for that thou hast done unto me this day. (20) And now, behold, I know well that thou shalt surely be king, and that the kingdom of Israel shall

be established in thine hand. (21) Swear now therefore unto me by the Lord, that thou wilt not cut off my seed after me, and that thou wilt not destroy my name out of my father's house.

(22) And David sware unto Saul. And Saul went home; but David and his men gat them up unto the hold.

XXVI. (1) And the Ziphites came unto Saul to Gibeah, saying, Doth not David hide himself in the hill of Hachilah, which is before Jeshimon? (2) Then Saul arose, and went down to the wilderness of Ziph, having three thousand chosen men of Israel with him, to seek David in the wilderness of Ziph. (3) And Saul pitched in the hill of Hachilah, which is before Jeshimon, by the way. But David abode in the wilderness, and he saw that Saul came after him into the wilderness. (4) David therefore sent out spies, and understood that Saul was come in very deed. (5) And David arose, and came to the place where Saul had pitched: and David beheld the place where Saul lay, and Abner the son of Ner, the captain of his host: and Saul lay in the trench, and the people pitched round about him.

(6) Then answered David and said to Ahimelech the Hittite, and to Abishai the son of Zeruiah, brother to Joab, saying, Who will go down with me to Saul to the camp? And Abishai said, I will go down with thee. (7) So David and Abishai came to the people by night: and, behold, Saul lay sleeping within the trench, and his spear stuck in the ground at his bolster: but Abner and the people lay round about him. (8) Then said Abishai to David, God hath delivered thine enemy into thine hand this day: now therefore let me smite him, I pray thee, with the

spear even to the earth at once, and I will not smite him the second time. (9) And David said to Abishai, Destroy him not: for who can stretch forth his hand against the Lord's anointed, and be guiltless? (10) David said furthermore, As the Lord liveth, the Lord shall smite him ; or his day shall come to die ; or he shall descend into battle, and perish. (11) The Lord forbid that I should stretch forth mine hand against the Lord's anointed: but, I pray thee, take thou now the spear that is at his bolster, and the cruse of water, and let us go.

(12) So David took the spear and the cruse of water from Saul's bolster; and they gat them away, and no man saw it, nor knew it, neither awaked: for they were all asleep ; because a deep sleep from the Lord was fallen upon them. (13) Then David went over to the other side, and stood on the top of an hill afar off ; a great space being between them: (14) And David cried to the people, and to Abner the son of Ner, saying, Answerest thou not, Abner? Then Abner answered and said, Who art thou that criest to the king? (15) And David said to Abner, Art not thou a valiant man? and who is like to thee in Israel? wherefore then hast thou not kept thy lord the king? for there came one of the people in to destroy the king thy lord. (16) This thing is not good that thou hast done. As the Lord liveth, ye are worthy to die, because ye have not kept your master, the Lord's anointed. And now see where the king's spear is, and the cruse of water that was at his bolster.

(17) And Saul knew David's voice, and said, Is this thy voice, my son David? And David said, It is my voice, my lord, O king. (18) And he

said, Wherefore doth my lord thus pursue after his servant? for what have I done? or what evil is in mine hand? (19) Now therefore, I pray thee, let my lord the king hear the words of his servant. If the Lord have stirred thee up against me, let him accept an offering: but if they be the children of men, cursed be they before the Lord; for they have driven me out this day from abiding in the inheritance of Lord, saying, Go, serve other gods. (20) Now therefore, let not my blood fall to the earth before the face of the Lord: for the king of Israel is come out to seek a flea, as when one doth hunt a partridge in the mountains. (21) Then said Saul, I have sinned: return, my son David: for I will no more do thee harm, because my soul was precious in thine eyes this day: behold, I have played the fool, and have erred exceedingly. (22) And David answered and said, Behold the king's spear! and let one of the young men come over and fetch it. (23) The Lord render to every man his righteousness and his faithfulness: for the Lord delivered thee into my hand to day, but I would not stretch forth mine hand against the Lord's anointed. (24) And, behold, as thy life was much set by this day in mine eyes, so let my life be much set by in the eyes of the Lord, and let him deliver me out of all tribulation.

(25) Then Saul said to David, Blessed be thou, my son David: thou shalt both do great things, and also shalt still prevail. So David went on his way, and Saul returned to his place.

THE WITCH OF ENDOR

And it came to pass in those days, that the Philistines gathered their armies together for warfare, to fight with Israel. And Achish said unto David, Know thou assuredly, that thou shalt go out with me to battle, thou and thy men. (2) And David said to Achish, Surely thou shalt know what thy servant can do. And Achish said to David, Therefore will I make thee keeper of mine head for ever. XXVIII. 1-25.

(3) Now Samuel was dead, and all Israel had lamented him, and buried him in Ramah, even in his own city. And Saul had put away those that had familiar spirits, and the wizards, out of the land. (4) And the Philistines gathered themselves together, and came and pitched in Shunem: and Saul gathered all Israel together, and they pitched in Gilboa. (5) And when Saul saw the host of the Philistines, he was afraid, and his heart greatly trembled. (6) And when Saul enquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets. (7) Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and enquire of her. And his servants said to him, Behold, there is a woman that hath a familiar spirit at En-dor.

(8) And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night: and he said, I pray thee, divine unto me by the familiar spirit, and bring me him up, whom I shall name unto thee. (9) And the woman said unto him, Behold, thou knowest what Saul hath done, how he hath cut off

those that have familiar spirits, and the wizards, out of the land: wherefore then layest thou a snare for my life, to cause me to die? (10) And Saul sware to her by the Lord, saying, As the Lord liveth, there shall no punishment happen to thee for this thing.

(11) Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up Samuel. (12) And when the woman saw Samuel, she cried with a loud voice: and the woman spake to Saul, saying, Why hast thou deceived me? for thou art Saul. (13) And the king said unto her, Be not afraid: for what sawest thou? And the woman said unto Saul, I saw gods ascending out of the earth. (14) And he said unto her, What form is he of? And she said, An old man cometh up; and he is covered with a mantle.

And Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself. (15) And Samuel said to Saul, Why hast thou disquieted me, to bring me up? And Saul answered, I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets, nor by dreams: therefore I have called thee, that thou mayest make known unto me what I shall do. (16) Then said Samuel, Wherefore then dost thou ask of me, seeing the Lord is departed from thee, and is become thine enemy? (17) And the Lord hath done to him, as he spake by me: for the Lord hath rent the kingdom out of thine hand, and given it to thy neighbour, even to David: (18) Because thou obeyedst not the voice of the Lord, nor executedst his fierce wrath upon Amalek, therefore hath the Lord done this thing unto thee this day. (19) Moreover

the Lord will also deliver Israel with thee into the hand of the Philistines: and to morrow shalt thou and thy sons be with me: the Lord also shall deliver the host of Israel into the hand of the Philistines.

(20) Then Saul fell straightway all along on the earth, and was sore afraid, because of the words of Samuel: and there was no strength in him; for he had eaten no bread all the day, nor all the night. (21) And the woman came unto Saul, and saw that he was sore troubled, and said unto him, Behold, thine handmaid hath obeyed thy voice, and I have put my life in my hand, and have hearkened unto thy words which thou spakest unto me. (22) Now therefore, I pray thee, hearken thou also unto the voice of thine handmaid, and let me set a morsel of bread before thee; and eat, that thou mayest have strength, when thou goest on thy way. (23) But he refused, and said, I will not eat. But his servants, together with the woman, compelled him; and he hearkened unto their voice. So he arose from the earth, and sat upon the bed. (24) And the woman had a fat calf in the house; and she hasted, and killed it, and took flour, and kneaded it, and did bake unleavened bread thereof: (25) And she brought it before Saul, and before his servants; and they did eat. Then they rose up, and went away that night.

THE DEATH OF SAUL

XXXI. 1-13. Now the Philistines fought against Israel: and the men of Israel fled from before the Philistines, and fell down slain in mount Gilboa. (2) And the Philistines followed hard upon Saul and upon his sons; and the Philistines slew Jonathan, and Abinadab, and Melchi-shua, Saul's sons. (3) And the battle went sore against Saul, and the archers hit him; and he was sore wounded of the archers. (4) Then said Saul unto his armourbearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and thrust me through, and abuse me. But his armourbearer would not; for he was sore afraid. Therefore Saul took a sword, and fell upon it. (5) And when his armourbearer saw that Saul was dead, he fell likewise upon his sword, and died with him.

(6) So Saul died, and his three sons, and his armourbearer, and all his men, that same day together. (7) And when the men of Israel that were on the other side of the valley, and they that were on the other side Jordan, saw that the men of Israel fled, and that Saul and his sons were dead, they forsook the cities, and fled; and the Philistines came and dwelt in them.

(8) And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his three sons fallen in mount Gilboa. (9) And they cut off his head, and stripped off his armour, and sent into the land of the Philistines round about, to publish it in the house of their idols, and among the people. (10) And they put his armour

in the house of Ashtaroth: and they fastened his body to the wall of Beth-shan.

(11) And when the inhabitants of Jabesh-gilead heard of that which the Philistines had done to Saul;
(12) All the valiant men arose, and went all night, and took the body of Saul and the bodies of his sons from the wall of Beth-shan, and came to Jabesh, and burnt them there.
(13) And they took their bones, and buried them under a tree at Jabesh, and fasted seven days.

THE SECOND BOOK OF SAMUEL

DAVID'S LAMENT FOR SAUL AND JONATHAN

I. 1-27. Now it came to pass after the death of Saul, when David was returned from the slaughter of the Amalekites, and David had abode two days in Ziklag; (2) It came even to pass on the third day, that, behold, a man came out of the camp from Saul with his clothes rent, and earth upon his head: and so it was, when he came to David, that he fell to the earth, and did obeisance. (3) And David said unto him, From whence comest thou? And he said unto him, Out of the camp of Israel am I escaped. (4) And David said unto him, How went the matter? I pray thee, tell me. And he answered, That the people are fled from the battle, and many of the people also are fallen and dead; and Saul and Jonathan his son are dead also.

(5) And David said unto the young man that told him, How knowest thou that Saul and Jonathan his son be dead? (6) And the young man that told him said, As I happened by chance upon mount Gilboa, behold, Saul leaned upon his spear; and, lo, the chariots and horsemen followed hard after him. (7) And when he looked behind him, he saw me, and called unto me. And I answered, Here am I. (8) And he said unto me, Who art thou? And I answered

him, I am an Amalekite. (9) He said unto me again, Stand, I pray thee, upon me, and slay me: for anguish is come upon me, because my life is yet whole in me. (10) So I stood upon him, and slew him, because I was sure that he could not live after that he was fallen: and I took the crown that was upon his head, and the bracelet that was on his arm, and have brought them hither unto my lord.

(11) Then David took hold on his clothes, and rent them; and likewise all the men that were with him: (12) And they mourned, and wept, and fasted until even, for Saul, and for Jonathan his son, and for the people of the Lord, and for the house of Israel; because they were fallen by the sword.

(13) And David said unto the young man that told him, Whence art thou? And he answered, I am the son of a stranger, an Amalekite. (14) And David said unto him, How wast thou not afraid to stretch forth thine hand to destroy the Lord's anointed? (15) And David called one of the young men, and said, Go near, and fall upon him. And he smote him that he died. (16) And David said unto him, Thy blood be upon thy head; for thy mouth hath testified against thee, saying, I have slain the Lord's anointed.

(17) And David lamented with this lamentation over Saul and over Jonathan his son: (18) Also he bade them teach the children of Judah the use of the bow: behold, it is written in the book of Jasher.

(19) The beauty of Israel is slain upon thy high places: how are the mighty fallen!

(20) Tell it not in Gath, publish it not in the streets of Askelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph.

(21) Ye mountains of Gilboa, let there be no dew, neither let there be rain, upon you, nor fields of offerings: for there the shield of the mighty is vilely cast away, the shield of Saul, as though he had not been anointed with oil.

(22) From the blood of the slain, from the fat of the mighty, the bow of Jonathan turned not back, and the sword of Saul returned not empty.

(23) Saul and Jonathan were lovely and pleasant in their lives, and in their death they were not divided: they were swifter than eagles, they were stronger than lions.

(24) Ye daughters of Israel, weep over Saul, who clothed you in scarlet, with other delights, who put on ornaments of gold upon your apparel.

(25) How are the mighty fallen in the midst of the battle! O Jonathan, thou wast slain in thine high places.

(26) I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women.

(27) How are the mighty fallen, and the weapons of war perished!

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THE
FIRST BOOK OF KINGS

AN INSTANCE OF SOLOMON'S JUDICIAL WISDOM

(5) In Gibeon the Lord appeared to Solomon in III. 5-28.
a dream by night: and God said, Ask what I shall
give thee. (6) And Solomon said, Thou hast shewed
unto thy servant David my father great mercy, ac-
cording as he walked before thee in truth, and in
righteousness, and in uprightness of heart with thee;
and thou hast kept for him this great kindness, that
thou hast given him a son to sit on his throne, as it
is this day. (7) And now, O Lord my God, thou hast
made thy servant king instead of David my father:
and I am but a little child: I know not how to go out
or come in. (8) And thy servant is in the midst of thy
people which thou hast chosen, a great people, that
cannot be numbered nor counted for multitude. (9)
Give therefore thy servant an understanding heart to
judge thy people, that I may discern between good
and bad: for who is able to judge this thy so great a
people? (10) And the speech pleased the Lord, that
Solomon had asked this thing. (11) And God said
unto him, Because thou hast asked this thing, and
hast not asked for thyself long life; neither hast
asked riches for thyself, nor hast asked the life
of thine enemies; but hast asked for thyself under-
standing to discern judgment; (12) Behold, I have

done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee. (13) And I have also given thee that which thou hast not asked, both riches, and honour: so that there shall not be any among the kings like unto thee all thy days. (14) And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days. (15) And Solomon awoke; and, behold, it was a dream.

And he came to Jerusalem, and stood before the ark of the covenant of the Lord, and offered up burnt offerings, and offered peace offerings, and made a feast to all his servants. (16) Then came there two women, that were harlots, unto the king, and stood before him. (17) And the one woman said, O my lord, I and this woman dwell in one house; and I was delivered of a child with her in the house. (18) And it came to pass the third day after that I was delivered, that this woman was delivered also: and we were together; there was no stranger with us in the house, save we two in the house. (19) And this woman's child died in the night; because she overlaid it. (20) And she arose at midnight, and took my son from beside me, while thine handmaid slept, and laid it in her bosom, and laid her dead child in my bosom. (21) and when I rose in the morning to give my child suck, behold, it was dead: but when I had considered it in the morning, behold, it was not my son, which I did bear. (22) And the other woman said, Nay; but the living is my son, and the dead is thy son. And this said, No; but the dead is thy son, and the living is my son. Thus they spake before the king.

(23) Then said the king, The one saith, This is
my son that liveth, and thy son is the dead: and the
other saith, Nay; but thy son is the dead, and my
son is the living. (24) And the king said, Bring me
a sword. And they brought a sword before the king.
(25) And the king said, Divide the living child in two,
and give half to the one and half to the other. (26)
Then spake the woman whose the living child was
unto the king, for her bowels yearned upon her son,
and she said, O my lord, give her the living child, and
in no wise slay it. But the other said, Let it be
neither mine nor thine, but divide it. (27) Then the
king answered and said, Give her the living child, and
in no wise slay it: she is the mother thereof. (28)
And all Israel heard of the judgment which the king
had judged; and they feared the king: for they saw
that the wisdom of God was in him, to do judgment.

THE QUEEN OF SHEBA

X. 1-13. And when the queen of Sheba heard of the fame of Solomon concerning the name of the Lord, she came to prove him with hard questions. (2) And she came to Jerusalem with a very great train, with camels that bare spices, and very much gold, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart. (3) And Solomon told her all her questions: there was not any thing hid from the king, which he told her not. (4) And when the queen of Sheba had seen all Solomon's wisdom, and the house that he had built, (5) And the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, and his ascent by which he went up unto the house of the Lord; there was no more spirit in her. (6) And she said to the king, It was a true report that I heard in mine own land of thy acts and of thy wisdom. (7) Howbeit I believed not the words, until I came, and mine eyes had seen it: and, behold, the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard. (8) Happy are thy men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom. (9) Blessed be the Lord thy God, which delighted in thee, to set thee on the throne of Israel: because the Lord loved Israel for ever, therefore made he thee king, to do judgment and justice.

(10) And she gave the king an hundred and twenty talents of gold, and of spices very great store,

and precious stones: there came no more such abundance of spices as these which the queen of Sheba gave to king Solomon. (11) And the navy also of Hiram, that brought gold from Ophir, brought in from Ophir great plenty of almug trees, and precious stones. (12) And the king made of the almug trees pillars for the house of the Lord, and for the king's house, harps also and psalteries for singers: there came no such almug trees, nor were seen unto this day. (13) And king Solomon gave unto the queen of Sheba all her desire, whatsoever she asked, beside that which Solomon gave her of his royal bounty. So she turned and went to her own country, she and her servants.

DIVISION OF THE KINGDOM

XII. 1-24. And Rehoboam went to Shechem: for all Israel were come to Shechem to make king. (2) And it came to pass, when Jeroboam the son of Nebat, who was yet in Egypt, heard of it, (for he was fled from the presence of king Solomon, and Jeroboam dwelt in Egypt;) (3) That they sent and called him. And Jeroboam and all the congregation of Israel came, and spake unto Rehoboam, saying, (4) Thy father made our yoke grievous: now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee. (5) And he said unto them, Depart yet for three days, then come again to me.

And the people departed. (6) And king Rehoboam consulted with the old men, that stood before Solomon his father while he yet lived, and said, How do ye advise that I may answer this people? (7) And they spake unto him, saying, If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants for ever. (8) But he forsook the counsel of the old men, which they had given him, and consulted with the young men that were grown up with him, and which stood before him: (9) And he said unto them, What counsel give ye that we may answer this people, who have spoken to me, saying, Make the yoke which thy father did put upon us lighter? (10) And the young men that were grown up with him spake unto him, saying, Thus shalt thou

speak unto this people that spake unto thee, saying, Thy father made our yoke heavy, but make thou it lighter unto us; thus shalt thou say unto them, My little finger shall be thicker than my father's loins. (11) And now whereas my father did lade you with a heavy yoke, I will add to your yoke: my father hath chastised you with whips, but I will chastise you with scorpions.

(12) So Jeroboam and all the people came to Rehoboam the third day, as the king had appointed, saying, Come to me again the third day. (13) And the king answered the people roughly, and forsook the old men's counsel that they gave him; (14) And spake to them after the counsel of the young men, saying, My father made your yoke heavy, and I will add to your yoke: my father also chastised you with whips, but I will chastise you with scorpions. (15) Wherefore the king hearkened not unto the people; for the cause was from the Lord, that he might perform his saying, which the Lord spake by Ahijah the Shilonite unto Jeroboam the son of Nebat. (16) So when all Israel saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in David? neither have we inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David. So Israel departed unto their tents. (17) But as for the children of Israel which dwelt in the cities of Judah, Rehoboam reigned over them. (18) Then king Rehoboam sent Adoram, who was over the tribute; and all Israel stoned him with stones, that he died. Therefore king Rehoboam made speed to get him up to his chariot, to flee to Jerusalem. (19) So Israel rebelled against the house of David unto this day.

(20) And it came to pass, when all Israel heard that Jeroboam was come again, that they sent and called him unto the congregation, and made him king over all Israel: there was none that followed the house of David, but the tribe of Judah only. (21) And when Rehoboam was come to Jerusalem, he assembled all the house of Judah, with the tribe of Benjamin, an hundred and fourscore thousand chosen men, which were warriors, to fight against the house of Israel, to bring the kingdom again to Rehoboam the son of Solomon. (22) But the word of God came unto Shemaiah the man of God, saying, (23) Speak unto Rehoboam, the son of Solomon, king of Judah, and unto all the house of Judah and Benjamin, and to the remnant of the people, saying, (24) Thus saith the Lord, Ye shall not go up, nor fight against your brethren the children of Israel: return every man to his house; for this thing is from me. They hearkened therefore to the word of the Lord, and returned to depart, according to tho word of the Lord.

ELIJAH AND THE WIDOW'S SON

XVII. 1-24.

And Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word. (2) And the word of the Lord came unto him, saying, (3) Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan. (4) And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee there. (5) So he went and did according unto the word of the Lord: for he went and dwelt by the brook Cherith, that is before Jordan. (6) And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook.

(7) And it came to pass after a while, that the brook dried up, because there had been no rain in the land. (8) And the word of the Lord came unto him, saying, (9) Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there: behold, I had commanded a widow woman there to sustain thee. (10) So he arose and went to Zarephath. And when he came to the gate of the city, behold, the widow woman was there gathering of sticks: and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink. (11) And as she was going to fetch it, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand. (12) And she said, As the Lord thy God liveth, I have not a cake, but an handful of meal in a barrel, and a

little oil in a cruse: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die. (13) And Elijah said unto her, Fear not; go and do as thou hast said: but make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son. (14) For thus saith the Lord God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth. (15) And she went and did according to the saying of Elijah: and she, and he, and her house, did eat many days. (16) And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord, which he spake by Elijah.

(17) And it came to pass after these things, that the son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him. (18) And she said unto Elijah, What have I to do with thee, O thou man of God? art thou come unto me to call my sin to remembrance, and to slay my son? (19) And he said unto her, Give me thy son. And he took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed. (20) And he cried unto the Lord, and said, O Lord my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son? (21) And he stretched himself upon the child three times, and cried unto the Lord, and said, O Lord my God, I pray thee, let this child's soul come into him again. (22) And the Lord heard the voice of Elijah; and the soul of the child came into him again, and he revived. (23) And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his

mother: and Elijah said, See, thy son liveth. (24)
And the woman said to Elijah, Now by this I know
that thou art a man of God, and that the word of the
Lord in thy mouth is truth.

ELIJAH AND THE PROPHETS OF BAAL

XVIII. 1-46. And it came to pass after many days, that the word of the Lord came to Elijah in the third year, saying, Go, shew thyself unto Ahab; and I will send rain upon the earth. (2) And Elijah went to shew himself unto Ahab. And there was a sore famine in Samaria.

(3) And Ahab called Obadiah which was the governor of his house. (Now Obadiah feared the Lord greatly: (4) For it was so, when Jezebel cut off the prophets of the Lord, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water.) (5) And Ahab said unto Obadiah, Go into the land, unto all fountains of water, and unto all brooks: peradventure we may find grass to save the horses and mules alive, that we lose not all the beasts. (6) So they divided the land between them to pass throughout it: Ahab went one way by himself, and Obadiah went another way by himself.

(7) And as Obadiah was in the way, behold, Elijah met him: and he knew him, and fell on his face, and said, Art thou that my lord Elijah? (8) And he answered him, I am: go, tell thy lord, Behold, Elijah is here. (9) And he said, What have I sinned, that thou wouldest deliver thy servant into the hand of Ahab, to slay me? (10) As the Lord thy God liveth, there is no nation or kingdom, whither my lord hath not sent to seek thee: and when they said, He is not there; he took an oath of the kingdom and nation, that they found thee not.

(11) And now thou sayest, Go, tell thy lord, Behold, Elijah is here. (12) And it shall come to pass, as soon as I am gone from thee, that the Spirit of the Lord shall carry thee whither I know not; and so when I come and tell Ahab, and he cannot find thee, he shall slay me: but I thy servant fear the Lord from my youth. (13) Was it not told my lord what I did when Jezebel slew the prophets of the Lord, how I hid an hundred men of the Lord's prophets by fifty in a cave, and fed them with bread and water? (14) And now thou sayest, Go, tell thy lord, behold, Elijah is here: and he shall slay me. (15) And Elijah said, As the Lord of hosts liveth, before whom I stand, I will surely shew myself unto him to day.

(16) So Obadiah went to meet Ahab, and told him: and Ahab went to meet Elijah. (17) And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel? (18) And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim. (19) Now therefore send, and gather to me all Israel unto mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel's table.

(20) So Ahab sent unto all the children of Israel, and gathered the prophets together unto mount Carmel. (21) And Elijah came unto all the people, and said, How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him. And the people answered him not a word. (22) Then said Elijah unto the people, I, even I only, remain a prophet of the Lord; but Baal's prophets are four hundred and fifty men. (23) Let them

therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay it on wood, and put no fire under: and I will dress the other bullock, and lay it on wood, and put no fire under: (24) And call ye on the name of your gods, and I will call on the name of the Lord: and the God that answereth by fire, let him be God. And all the people answered and said, It is well spoken. (25) And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress it first; for ye are many; and call on the name of your gods, but put no fire under. (26) And they took the bullock which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying, O Baal, hear us. But there was no voice, nor any that answered. And they leaped upon the altar which was made. (27) And it came to pass at noon, that Elijah mocked them, and said, Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked. (28) And they cried aloud, and cut themselves after their manner with knives and lances, till the blood gushed out upon them. (29) And it came to pass, when midday was passed, and they prophesied until the time of the offering of the evening sacrifice, that there was neither voice, nor any to answer, nor any that regarded.

(30) And Elijah said unto all the people, Come near unto me. And all the people came near unto him. And he repaired the altar of the Lord that was broken down. (31) And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the Lord came, say-

ing, Israel shall be thy name: (32) And with the stones he built an altar in the name of the Lord: and he made a trench about the altar, as great as would contain two measures of seed. (33) And he put the wood in order, and cut the bullock in pieces, and laid him on the wood, and said, Fill four barrels with water, and pour it on the burnt sacrifice, and on the wood. (34) And he said, Do it the second time. And they did it the second time. And he said, Do it the third time. And they did it the third time. (35) And the water ran round about the altar; and he filled the trench also with water. (36) And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. (37) Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again. (38) Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench.

(39) And when all the people saw it, they fell on their faces: and they said, The Lord, he is the God; the Lord, he is the God. (40) And Elijah said unto them, Take the prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and slew them there. (41) And Elijah said unto Ahab, Get thee up, eat and drink; for there is a sound of abundance of rain. (42) So Ahab went up to eat and to drink. And Elijah went up to the top of Carmel; and he cast himself down upon the earth, and put his face be-

tween his knees, (43) And said to his servant, Go up now, look toward the sea. And he went up, and looked, and said, There is nothing. And he said, Go again seven times. (44) And it came to pass at the seventh time, that he said, Behold, there ariseth a little cloud out of the sea, like a man's hand. And he said, Go up, say unto Ahab, Prepare thy chariot, and get thee down, that the rain stop thee not. (45) And it came to pass in the mean while, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel. (46) And the hand of the Lord was on Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel.

THE STILL SMALL VOICE

And Ahab told Jezebel all that Elijah had done, XIX. 1-21.
and withal how he had slain all the prophets with the sword. (2) Then Jezebel sent a messenger unto Elijah, saying, So let the gods do to me, and more also, if I make not thy life as the life of one of them by to morrow about this time. (3) And when he saw that, he arose, and went for his life, and came to Beer-sheba, which belongeth to Judah, and left his servant there. (4) But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested for himself that he might die; and said, It is enough; now, O Lord, take away my life; for I am not better than my fathers. (5) And as he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, Arise and eat. (6) And he looked, and, behold, there was a cake baken on the coals, and a cruse of water at his head. And he did eat and drink, and laid him down again. (7) And the angel of the Lord came again the second time, and touched him, and said, Arise and eat; because the journey is too great for thee. (8) And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God.

(9) And he came thither unto a cave, and lodged there; and, behold, the word of the Lord came to him, and he said unto him, What doest thou here, Elijah? (10) And he said, I have been very jealous for the Lord God of hosts: for the children of Israel have

forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away.
(11) And he said, Go forth, and stand upon the mount before the Lord. And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake:
(12) And after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice.
(13) And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And, behold, there came a voice unto him, and said, What doest thou here, Elijah?
(14) And he said, I have been very jealous for the Lord God of hosts: because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away.
(15) And the Lord said unto him, Go, return on thy way to the wilderness of Damascus: and when thou comest, anoint Hazael to be king over Syria:
(16) And Jehu the son of Nimshi shalt thou anoint to be king over Israel: and Elisha the son of Shaphat of Abelmeholah shalt thou anoint to be prophet in thy room.
(17) And it shall come to pass, that him that escapeth the sword of Hazael shall Jehu slay: and him that escapeth from the sword of Jehu shall Elisha slay.
(18) Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.

(19) So he departed thence, and found Elisha the son of Shaphat, who was plowing with twelve yoke of oxen before him, and he with the twelfth: and Elijah passed by him, and cast his mantle upon him. (20) And he left the oxen, and ran after Elijah, and said, Let me, I pray thee, kiss my father and my mother, and then I will follow thee. And he said unto him, Go back again: for what have I done to thee? (21) And he returned back from him, and took a yoke of oxen, and slew them, and boiled their flesh with the instruments of the oxen, and gave unto the people, and they did eat. Then he arose, and went after Elijah, and ministered unto him.

NABOTH'S VINEYARD

XXI. 1-29. And it came to pass after these things, that Naboth the Jezreelite had a vineyard, which was in Jezreel, hard by the palace of Ahab king of Samaria. (2) And Ahab spake unto Naboth, saying, Give me thy vineyard, that I may have it for a garden of herbs, because it is near unto my house: and I will give thee for it a better vineyard than it; or, if it seem good to thee, I will give thee the worth of it in money. (3) And Naboth said to Ahab, The Lord forbid it me, that I should give the inheritance of my fathers unto thee. (4) And Ahab came into his house heavy and displeased because of the word which Naboth the Jezreelite had spoken to him: for he had said, I will not give thee the inheritance of my fathers. And he laid him down upon his bed, and turned away his face, and would eat no bread. (5) But Jezebel his wife came to him, and said unto him, Why is thy spirit so sad, that thou eatest no bread? (6) And he said unto her, Because I spake unto Naboth the Jezreelite, and said unto him, Give me thy vineyard for money; or else, if it please thee, I will give thee another vineyard for it: and he answered, I will not give thee my vineyard. (7) And Jezebel his wife said unto him, Dost thou now govern the kingdom of Israel? arise, and eat bread, and let thine heart be merry: I will give thee the vineyard of Naboth the Jezreelite.

(8) So she wrote letters in Ahab's name, and sealed them with his seal, and sent the letters unto the elders and to the nobles that were in his city,

dwelling with Naboth. (9) And she wrote in the letters, saying, Proclaim a fast, and set Naboth on high among the people: (10) And set two men, sons of Belial, before him, to bear witness against him, saying, Thou didst blaspheme God and the king. And then carry him out, and stone him, that he may die. (11) And the men of his city, even the elders and the nobles who were the inhabitants in his city, did as Jezebel had sent unto them, and as it was written in the letters which she had sent unto them. (12) They proclaimed a fast, and set Naboth on high among the people. (13) And there came in two men, children of Belial, and sat before him: and the men of Belial witnessed against him, even against Naboth, in the presence of the people, saying, Naboth did blaspheme God and the king. Then they carried him forth out of the city, and stoned him with stones, that he died. (14) Then they sent to Jezebel, saying, Naboth is stoned, and is dead. (15) And it came to pass, when Jezebel heard that Naboth was stoned, and was dead, that Jezebel said to Ahab, Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for money: for Naboth is not alive, but dead.

(16) And it came to pass, when Ahab heard that Naboth was dead, that Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it. (17) And the word of the Lord came to Elijah the Tishbite, saying, (18) Arise, go down to meet Ahab king of Israel, which is in Samaria: behold, he is in the vineyard of Naboth, whither he is gone down to possess it. (19) And thou shalt speak unto him, saying, Thus saith the Lord, Hast thou killed, and also taken possession? And thou shalt speak

unto him, saying, Thus saith the Lord, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine.

(20) And Ahab said to Elijah, Hast thou found me, O mine enemy? And he answered, I have found thee: because thou hast sold thyself to work evil in the sight of the Lord. (21) Behold, I will bring evil upon thee, and will take away thy posterity, and will cut off from Ahab him that pisseth against the wall, and him that is shut up and left in Israel, (22) And will make thine house like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah, for the provocation wherewith thou hast provoked me to anger, and made Israel to sin. (23) And of Jezebel also spake the Lord, saying, The dogs shall eat Jezebel by the wall of Jezreel. (24) Him that dieth of Ahab in the city the dogs shall eat; and him that dieth in the field shall the fowls of the air eat. (25) But there was none like unto Ahab, which did sell himself to work wickedness in the sight of the Lord, whom Jezebel his wife stirred up. (26) And he did very abominably in following idols, according to all things as did the Amorites, whom the Lord cast out before the children of Israel. (27) And it came to pass, when Ahab heard those words, that he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly. (28) And the word of the Lord came to Elijah the Tishbite, saying, (29) Seest thou how Ahab humbleth himself before me? because he humbleth himself before me, I will not bring the evil in his days: but in his son's days will I bring the evil upon his house.

DEATH OF AHAB

And they continued three years without war XXII. 1-40.
between Syria and Israel. (2) And it came to pass
in the third year, that Jehoshaphat the king of Judah
came down to the king of Israel. (3) And the king
of Israel said unto his servants, Know ye that Ramoth
in Gilead is ours, and we be still, and take it not out
of the hand of the king of Syria? (4) And he said
unto Jehoshaphat, Wilt thou go with me to battle to
Ramoth-gilead? And Jehoshaphat said to the king of
Israel, I am as thou art, my people as thy people, my
horses as thy horses. (5) And Jehoshaphat said unto
the king of Israel, Inquire, I pray thee, at the word of
the Lord to day. (6) Then the king of Israel gathered
the prophets together, about four hundred men, and
said unto them, Shall I go against Ramoth-gilead to
battle, or shall I forbear? And they said, Go up; for
the Lord shall deliver it into the hand of the king. (7)
And Jehoshaphat said, Is there not here a prophet of
the Lord besides, that we might inquire of him? (8)
And the king of Israel said unto Jehoshaphat, There
is yet one man, Micaiah the son of Imlah, by whom
we may inquire of the Lord: but I hate him; for he
doth not prophesy good concerning me, but evil. And
Jehoshaphat said, Let not the king say so. (9) Then
the king of Israel called an officer, and said, Hasten
hither Micaiah the son of Imlah.

(10) And the king of Israel and Jehoshaphat the
king of Judah sat each on his throne, having put on
their robes, in a void place in the entrance of the gate
of Samaria; and all the prophets prophesied before

them. (11) And Zedekiah the son of Chenaanah made him horns of iron: and he said, Thus saith the Lord, With these shalt thou push the Syrians, until thou have consumed them. (12) And all the prophets prophesied so, saying, Go up to Ramoth-gilead, and prosper: for the Lord shall deliver it into the king's hand.

(13) And the messenger that was gone to call Micaiah spake unto him, saying, Behold now, the words of the prophets declare good unto the king with one mouth: let thy word, I pray thee, be like the word of one of them, and speak that which is good. (14) And Micaiah said, As the lord liveth, what the Lord saith unto me, that will I speak. (15) So he came to the king. And the king said unto him, Micaiah, shall we go against Ramoth-gilead to battle, or shall we forbear? And he answered him, Go, and prosper: for the Lord shall deliver it into the hand of the king. (16) And the king said unto him, How many times shall I adjure thee that thou tell me nothing but that which is true in the name of the Lord? (17) And he said, I saw all Israel scattered upon the hills, as sheep that have not a shepherd: and the Lord said, These have no master: let them return every man to his house in peace. (18) And the king of Israel said unto Jehoshaphat, Did I not tell thee that he would prophesy no good concerning me, but evil?

(19) And he said, Hear thou therefore the word of the Lord: I saw the Lord sitting on his throne, and all the host of heaven standing by him on his right hand and on his left. (20) And the Lord said, Who shall persuade Ahab, that he may go up and fall at Ramoth-gilead? And one said on this manner,

and another said on that manner. (21) And there came forth a spirit, and stood before the Lord, and said, I will persuade him. (22) And the Lord said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him, and prevail also: go forth, and do so. (23) Now there, behold, the Lord hath put a lying spirit in the mouth of all these thy prophets, and the Lord hath spoken evil concerning thee.

(24) But Zedekiah the son of Chenaanah went near, and smote Micaiah on the cheek, and said, Which way went the Spirit of the Lord from me to speak unto thee? (25) And Micaiah said, Behold, thou shalt see in that day, when thou shalt go into an inner chamber to hide thyself. (26) And the king of Israel said, Take Micaiah, and carry him back unto Amon the governor of the city, and to Joash the king's son; (27) And say, Thus saith the king, Put this fellow in the prison, and feed him with bread of affliction and with water of affliction, until I come in peace. (28) And Micaiah said, If thou return at all in peace, the Lord hath not spoken by me. And he said, Hearken, O people, every one of you.

(29) So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth-gilead. (30) And the king of Israel said unto Jehoshaphat, I will disguise myself, and enter into the battle; but put thou on thy robes. And the king of Israel disguised himself, and went into the battle. (31) But the king of Syria commanded his thirty and two captains that had rule over his chariots, saying, Fight neither with small nor great, save only with the king of Israel. (32) And it came to pass, when the captains of the

chariots saw Jehoshaphat, that they said, Surely it is the king of Israel. And they turned aside to fight against him: and Jehoshaphat cried out. (33) And it came to pass, when the captains of the chariots perceived that it was not the king of Israel, that they turned back from pursuing him.

(34) And a certain man drew a bow at a venture and smote the king of Israel between the joints of the harness: wherefore he said unto the driver of his chariot, Turn thine hand, and carry me out of the host; for I am wounded. (35) And the battle increased that day: and the king was stayed up in his chariot against the Syrians, and died at even: and the blood ran out of the wound into the midst of the chariot. (36) And there went a proclamation throughout the host about the going down of the sun, saying, Every man to his city, and every man to his own country. (37) So the king died, and was brought to Samaria; and they buried the king in Samaria. (38) And one washed the chariot in the pool of Samaria; and the dogs licked up his blood; and they washed his armour; according unto the word of the Lord which he spake.

(39) Now the rest of the acts of Ahab, and all that he did, and the ivory house which he made, and all the cities that he built, are they not written in the book of the chronicles of the kings of Israel? (40) So Ahab slept with his fathers and Ahaziah his son reigned in his stead.

THE SECOND BOOK OF KINGS

ASCENT OF ELIJAH TO HEAVEN

And it came to pass, when the Lord would take II. 1-25.
up Elijah into heaven by a whirlwind, that Elijah
went with Elisha from Gilgal. (2) And Elijah said unto
Elisha, Tarry here, I pray thee; for the Lord hath sent
me to Beth-el. And Elisha said unto him, As the
Lord liveth, and as thy soul liveth, I will not leave
thee. So they went down to Beth-el. (3) And the
sons of the prophets that were at Beth-el came forth
to Elisha, and said unto him, Knowest thou that the
Lord will take away thy master from thy head to day?
And he said, Yea, I know it; hold ye your peace.
(4) And Elijah said unto him, Elisha, tarry here, I
pray thee; for the Lord hath sent me to Jericho. And
he said, As the Lord liveth, and as thy soul
liveth, I will not leave thee. So they came to Jericho.
(5) And the sons of the prophets that were at Jericho
came to Elisha, and said unto him, Knowest thou
that the Lord will take away thy master from thy
head to day? And he answered, Yea, I know it; hold
ye your peace. (6) And Elijah said unto him, Tarry,
I pray thee, here; for the Lord hath sent me to
Jordan. And he said, As the Lord liveth, and as
thy soul liveth, I will not leave thee. And they two

went on. (7) And fifty men of the sons of the prophets went, and stood to view afar off: and they two stood by Jordan. (8) And Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground.

(9) And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me. (10) And he said, Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so. (11) And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven. (12) And Elisha saw it, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof. And he saw him no more: and he took hold of his own clothes, and rent them in two pieces. (13) He took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of Jordan; (14) And he took the mantle of Elijah that fell from him, and smote the waters, and said, Where is the Lord God of Elijah? and when he also had smitten the waters, they parted hither and thither: and Elisha went over. (15) And when the sons of the prophets which were to view at Jericho saw him, they said, The spirit of Elijah doth rest on Elisha. And they came to meet him, and bowed themselves to the ground before him.

(16) And they said unto him, Behold now, there be with thy servants fifty strong men; let them go,

we pray thee, and seek thy master: lest peradventure the Spirit of the Lord hath taken him up, and cast him upon some mountain, or into some valley. And he said, Ye shall not send. (17) And when they urged him till he was ashamed, he said, Send. They sent therefore fifty men; and they sought three days, but found him not. (18) And when they came again, to him, (for he tarried at Jericho,) he said unto them, Did I not say unto you, Go not?

(19) And the men of the city said unto Elisha, Behold, I pray thee, the situation of this city is pleasant, as my lord seeth: but the water is naught, and the ground barren. (20) And he said, Bring me a new cruse, and put salt therein. And they brought it to him. (21) And he went forth unto the spring of the waters, and cast the salt in there, and said, Thus saith the Lord, I have healed these waters; there shall not be from thence any more death or barren land. (22) So the waters were healed unto this day, according to the saying of Elisha which he spake.

(23) And he went up from thence unto Beth-el: and as he was going up by the way, there came forth little children out of the city, and mocked him, and said unto him, Go up, thou bald head; go up, thou bald head. (24) And he turned back, and looked on them, and cursed them in the name of the Lord. And there came forth two she bears out of the wood, and tare forty and two children of them. (25) And he went from thence to mount Carmel, and from thence he returned to Samaria.

ELISHA AND THE SHUNAMMITE

IV. 8-37. (8) And it fell on a day, that Elisha passed to Shunem, where was a great woman; and she constrained him to eat bread. And so it was, that as oft as he passed by, he turned in thither to eat bread. (9) And she said unto her husband, Behold now, I perceive that this is an holy man of God, which passeth by us continually. (10) Let us make a little chamber, I pray thee, on the wall; and let us set for him there a bed, and a table, and a stool, and a candlestick: and it shall be, when he cometh to us, that he shall turn in thither. (11) And it fell on a day, that he came thither, and he turned into the chamber, and lay there. (12) And he said to Gehazi his servant, Call this Shunammite. And when he had called her, she stood before him. (13) And he said unto him, Say now unto her, Behold, thou hast been careful for us with all this care; what is to be done for thee? wouldest thou be spoken for to the king, or to the captain of the host? And she answered, I dwell among mine own people. (14) And he said, What then is to be done for her? And Gehazi answered, Verily she hath no child, and her husband is old. (15) And he said, Call her. And when he had called her, she stood in the door. (16) And he said, About this season, according to the time of life, thou shalt embrace a son. And she said, Nay, my Lord, thou man of God, do not lie unto thine handmaid. (17) And the woman conceived, and bare a son at that season that Elisha had said unto her, according to the time of life.

(18) And when the child was grown, it fell on a day, that he went out to his father to the reapers. (19) And he said unto his father, My head, my head. And he said to a lad, Carry him to his mother. (20) And when he had taken him, and brought him to his mother, he sat on her knees till noon, and then died. (21) And she went up, and laid him on the bed of the man of God, and shut the door upon him, and went out. (22) And she called unto her husband, and said, Send me, I pray thee, one of the young men, and one of the asses, that I may run to the man of God, and come again. (23) And he said, Wherefore wilt thou go to him to day? it is neither new moon, nor sabbath. And she said, It shall be well. (24) Then she saddled an ass, and said to her servant, Drive, and go forward; slack not thy riding for me, except I bid thee. (25) So she went and came unto the man of God to mount Carmel. And it came to pass, when the man of God saw her afar off, that he said to Gehazi his servant, Behold, yonder is that Shunammite: (26) Run now, I pray thee, to meet her, and say unto her, Is it well with thee? is it well with thy husband? is it well with the child? And she answered, It is well. (27) And when she came to the man of God to the hill, she caught him by the feet: but Gehazi came near to thrust her away. And the man of God said, Let her alone; for her soul is vexed within her: and the Lord hath hid it from me, and hath not told me. (28) Then she said, Did I desire a son of my lord? did I not say, Do not deceive me?

(29) Then he said to Gehazi, Gird up thy loins, and take my staff in thine hand, and go thy way: if thou meet any man, salute him not; and if any

salute thee, answer him not again: and lay my staff upon the face of the child. (30) And the mother of the child said, As the Lord liveth, and as thy soul liveth, I will not leave thee. And he arose, and followed her. (31) And Gehazi passed on before them, and laid the staff upon the face of the child; but there was neither voice, nor hearing. Wherefore he went again to meet him, and told him, saying, The child is not awaked. (32) And when Elisha was come into the house, behold, the child was dead, and laid upon his bed. (33) He went in therefore, and shut the door upon them twain, and prayed unto the Lord. (34) And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he stretched himself upon the child; and the flesh of the child waxed warm. (35) Then he returned, and walked in the house to and fro; and went up, and stretched himself upon him: and the child sneezed seven times, and the child opened his eyes. (36) And he called Gehazi, and said, Call this Shunammite. So he called her. And when she was come in unto him, he said, Take up thy son. (37) Then she went in, and fell at his feet, and bowed herself to the ground, and took up her son, and went out.

THE STORY OF NAAMAN

Now Naaman, captain of the host of the king of V. 1-27.
Syria, was a great man with his master, and honour-
able, because by him the Lord had given deliverance
unto Syria: he was also a mighty man in valour,
but he was a leper. (2) And the Syrians had gone
out by companies, and had brought away captive out
of the land of Israel a little maid; and she waited
on Naaman's wife. (3) And she said unto her mistress,
Would God my lord were with the prophet that is
in Samaria! for he would recover him of his leprosy.
(4) And one went in, and told his lord, saying,
Thus and thus said the maid that is of the land of
Israel.

(5) And the king of Syria said, Go to, go, and
I will send a letter unto the king of Israel. And he
departed, and took with him ten talents of silver,
and six thousand pieces of gold, and ten changes of
raiment. (6) And he brought the letter to the king
of Israel, saying, Now when this letter is come unto
thee, behold, I have therewith sent Naaman my
servant to thee, that thou mayest recover him of his
leprosy. (7) And it came to pass, when the king of
Israel had read the letter, that he rent his clothes,
and said, Am I God, to kill and to make alive, that
this man doth send unto me to recover a man of his
leprosy? wherefore consider, I pray you, and see how
he seeketh a quarrel against me. (8) And it was so,
when Elisha the man of God had heard that the king
of Israel had rent his clothes, that he sent to the
king, saying, Wherefore hast thou rent thy clothes?

let him come now to me, and he shall know that there is a prophet in Israel. (9) So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha. (10) And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean.

(11) But Naaman was wroth, and went away, and said, behold, I thought, He will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper. (12) Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage. (13) And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash, and be clean? (14) Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean.

(15) And he returned to the man of God, he and all his company, and came, and stood before him: and he said, Behold, now I know that there is no God in all the earth, but in Israel: now therefore, I pray thee, take a blessing of thy servant. (16) But he said, As the Lord liveth, before whom I stand, I will receive none. And he urged him to take it; but he refused. (17) And Naaman said, Shall there not then, I pray thee, be given to thy servant two mules' burden of earth? for thy servant will henceforth offer neither burnt offering nor sacrifice unto

other gods, but unto the Lord. (18) In this thing the Lord pardon thy servant, that when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon: when I bow down myself in the house of Rimmon, the Lord pardon thy servant in this thing. (19) And he said unto him, Go in peace. So he departed from him a little way.

(20) But Gehazi, the servant of Elisha the man of God, said, Behold, my master hath spared Naaman this Syrian, in not receiving at his hands that which he brought: but, as the Lord liveth, I will run after him, and take somewhat of him. (21) So Gehazi followed after Naaman. And when Naaman saw him running after him, he lighted down from the chariot to meet him, and said, Is all well? (22) And he said, All is well. My master hath sent me, saying, Behold, even now there be come to me from mount Ephraim two young men of the sons of the prophets: give them, I pray thee, a talent of silver, and two changes of garments. (23) And Naaman said, Be content, take two talents. And he urged him, and bound two talents of silver in two bags, with two changes of garments, and laid them upon two of his servants; and they bare them before him. (24) And when he came to the tower, he took them from their hand, and bestowed them in the house: and he let the men go, and they departed. (25) But he went in, and stood before his master. And Elisha said unto him, Whence comest thou, Gehazi? And he said, Thy servant went no whither. (26) And he said unto him, Went not mine heart with thee, when the man turned again from his chariot to meet thee? Is it a time to receive money, and to receive

garments, and oliveyards, and vineyards, and sheep.
and oxen, and menservants, and maidservants? (27)
The leprosy therefore of Naaman shall cleave unto
thee, and unto thy seed for ever. And he went out
from his presence a leper as white as snow.

THE CALLING OF JEHU

And Elisha the prophet called one of the IX. 1-37.
children of the prophets, and said unto him, Gird up thy loins, and take this box of oil in thine hand, and go to Ramoth-gilead: (2) And when thou comest thither, look out there Jehu the son of Jehoshaphat the son of Nimshi, and go in, and make him arise up from among his brethren, and carry him to an inner chamber; (3) Then take the box of oil, and pour it on his head, and say, Thus saith the Lord, I have anointed thee king over Israel. Then open the door, and flee, and tarry not.

(4) So the young man, even the young man the prophet, went to Ramoth-gilead. (5) And when he came, behold, the captains of the host were sitting; and he said, I have an errand to thee, O captain. And Jehu said, Unto which of all us? And he said, To thee, O captain. (6) And he arose, and went into the house; and he poured the oil on his head, and said unto him, Thus saith the Lord God of Israel, I have anointed thee king over the people of the Lord, even over Israel. (7) And thou shalt smite the house of Ahab thy master, that I may avenge the blood of my servants the prophets, and the blood of all the servants of the Lord, at the hand of Jezebel. (8) For the whole house of Ahab shall perish: and I will cut off from Ahab him that pisseth against the wall, and him that is shut up and left in Israel: (9) And I will make the house of Ahab like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah: (10) And the dogs shall eat

Jezebel in the portion of Jezreel, and there shall be none to bury her. And he opened the door, and fled.

(11) Then Jehu came forth to the servants of his lord: and one said unto him, Is all well? wherefore came this mad fellow to thee? And he said unto them, Ye know the man, and his communication. (12) And they said, It is false ; tell us now. And he said, Thus and thus spake he to me, saying, Thus saith the Lord, I have anointed thee king over Israel. (13) Then they hasted, and took every man his garment, and put it under him on the top of the stairs, and blew with trumpets, saying, Jehu is king. (14) So Jehu the son of Jehoshaphat the son of Nimshi conspired against Joram. (Now Joram had kept Ramoth-gilead, he and all Israel, because of Hazael king of Syria. (15) But king Joram was returned to be healed in Jezreel of the wounds which the Syrians had given him, when he fought with Hazael king of Syria.) And Jehu said, If it be your minds, then let none go forth nor escape out of the city to go to tell it in Jezreel.

(16) So Jehu rode in a chariot, and went to Jezreel ; for Joram lay there. And Ahaziah king of Judah was come down to see Joram. (17) And there stood a watchman on the tower in Jezreel, and he spied the company of Jehu as he came, and said, I see a company. And Joram said, Take an horseman, and send to meet them, and let him say, Is it peace?

(18) So there went one on horseback to meet him, and said, Thus saith the king, Is it peace? And Jehu said, What hast thou to do with peace? turn thee behind me. And the watchman told, saying, The messenger came to them, but he cometh not again.

(19) Then he sent out a second on horseback,

which came to them, and said, Thus saith the king, Is it peace? And Jehu answered, What hast thou to do with peace? turn thee behind me? (20) And the watchman told, saying, He came even unto them, and cometh not again: and the driving is like the driving of Jehu the son of Nimshi; for he driveth furiously.

(21) And Joram said, Make ready. And his chariot was made ready. And Joram king of Israel and Ahaziah king of Judah went out, each in his chariot, and they went out against Jehu, and met him in the portion of Naboth the Jezreelite. (22) And it came to pass, when Joram saw Jehu, that he said, Is it peace, Jehu? And he answered, What peace, so long as the whoredoms of thy mother Jezebel and her witchcrafts are so many? (23) And Joram turned his hands, and fled, and said to Ahaziah, There is treachery, O Ahaziah. (24) And Jehu drew a bow with his full strength, and smote Joram between his arms, and the arrow went out at his heart, and he sunk down in his chariot. (25) Then said Jehu to Bidkar his captain, Take up, and cast him in the portion of the field of Naboth the Jezreelite: for remember how that, when I and thou rode together after Ahab his father, the Lord laid this burden upon him; (26) Surely I have seen yesterday the blood of Naboth, and the blood of his sons, saith the Lord; and I will requite thee in this plat, saith the Lord. Now therefore take and cast him into the plat of ground, according to the word of the Lord.

(27) But when Ahaziah the king of Judah saw this, he fled by the way of the garden house. And Jehu followed after him, and said, Smite him also in the chariot. And they did so at the going up to Gur, which is by Ibleam. And he fled to Megiddo, and

died there. (28) And his servants carried him in a chariot to Jerusalem, and buried him in his sepulchre with his fathers in the city of David. (29) And in the eleventh year of Joram the son of Ahab began Ahaziah to reign over Judah.

(30) And when Jehu was come to Jezreel, Jezebel heard of it; and she painted her face, and tired her head, and looked out at a window. (31) And as Jehu entered in at the gate, she said, Had Zimri peace, who slew his master? (32) And he lifted up his face to the window, and said, Who is on my side? who? And there looked out to him two or three eunuchs. (33) And he said, Throw her down. So they threw her down: and some of her blood was sprinkled on the wall, and on the horses: and he trode her under foot. (34) And when he was come in, he did eat and drink, and said, Go, see now this cursed woman, and bury her: for she is a king's daughter. (35) And they went to bury her: but they found no more of her than the scull, and the feet, and the palms of her hands. (36) Wherefore they came again, and told him. And said, This is the word of the Lord, which he spake by his servant Elijah the Tishbite, saying, In the portion of Jezreel shall dogs eat the flesh of Jezebel: (37) And the carcase of Jezebel shall be as dung upon the face of the field in the portion of Jezreel; so that they shall not say, This is Jezebel.

THE ARMY OF SENNACHERIB AND THE PROPHET ISAIAH

(13) Now in the fourteenth year of king XVIII. 13—
Hezekiah did Sennacherib king of Assyria come up XIX. 37.
against all the fenced cities of Judah, and took them. (14) And Hezekiah king of Judah sent to the king of Assyria to Lachish, saying, I have offended; return from me: that which thou puttest on me will I bear. And the king of Assyria appointed unto Hezekiah king of Judah three hundred talents of silver and thirty talents of gold. (15) And Hezekiah gave him all the silver that was found in the house of the Lord, and in the treasuries of the king's house. (16) At that time did Hezekiah cut off the gold from the doors of the temple of the Lord, and from the pillars which Hezekiah king of Judah had overlaid, and gave it to the king of Assyria.

(17) And the king of Assyria sent Tartan and Rabsaris and Rab-shakeh from Lachish to king Hezekiah with a great host against Jerusalem. And they went up and came to Jerusalem. And when they were come up, they came and stood by the conduit of the upper pool, which is in the highway of the fuller's field. (18) And when they had called to the king, there came out to them Eliakim the son of Hilkiah, which was over the household, and Shebna the scribe, and Joah the son of Asaph the recorder. (19) And Rab-shakeh said unto them, Speak ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence is this wherein thou trustest? (20) Thou sayest, (but they are but vain

words,) I have counsel and strength for the war. Now on whom dost thou trust, that thou rebellest against me? (21) Now, behold, thou trustest upon the staff of this bruised reed, even upon Egypt, on which if a man lean, it will go into his hand, and pierce it: so is Pharaoh king of Egypt unto all that trust on him. (22) But if ye say unto me, We trust in the Lord our God: is not that he, whose high places and whose altars Hezekiah hath taken away, and hath said to Judah and Jerusalem, Ye shall worship before this altar in Jerusalem? (23) Now therefore, I pray thee, give pledges to my lord the king of Assyria, and I will deliver thee two thousand horses, if thou be able on thy part to set riders upon them. (24) How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen? (25) Am I now come up without the Lord against this place to destroy it? The Lord said to me, Go up against this land, and destroy it.

(26) Then said Eliakim the son of Hilkiah, and Shebna, and Joah, unto Rab-shakeh, Speak, I pray thee, to thy servants in the Syrian language; for we understand it: and talk not with us in the Jews' language in the ears of the people that are on the wall. (27) But Rab-shakeh said unto them, Hath my master sent me to thy master, and to thee, to speak these words? hath he not sent me to the men which sit on the wall, that they may eat their own dung, and drink their own piss with you? (28) Then Rab-shakeh stood and cried with a loud voice in the Jews' language, and spake, saying.

Hear the word of the great king, the king of Assyria: (29) Thus saith the king, Let not Hezekiah

deceive you: for he shall not be able to deliver you out of his hand: (30) Neither let Hezekiah make you trust in the Lord, saying, The Lord will surely deliver us, and this city shall not be delivered into the hand of the king of Assyria. (31) Hearken not to Hezekiah: for thus saith the king of Assyria, Make an agreement with me by a present, and come out to me, and then eat ye every man of his own vine, and every one of his fig tree, and drink ye every one the waters of his cistern: (32) Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards, a land of oil olive and of honey, that ye may live, and not die: and hearken not unto Hezekiah, when he persuadeth you, saying, The Lord will deliver us. (33) Hath any of the gods of the nations delivered at all his land out of the hand of the king of Assyria? (34) Where are the gods of Hamath, and of Arpad? where are the gods of Sepharvaim, Hena, and Ivah? have they delivered Samaria out of mine hand? (35) Who are they among all the gods of the countries, that have delivered their country out of mine hand, that the Lord should deliver Jerusalem out of mine hand?

(36) But the people held their peace, and answered him not a word: for the king's commandment was, saying, Answer him not. (37) Then came Eliakim the son of Hilkiah, which was over the household, and Shebna the scribe, and Joah the son of Asaph the recorder, to Hezekiah with their clothes rent, and told him the words of Rab-shakeh. XIX. (1) And it came to pass, when king Hezekiah heard it, that he rent his clothes, and covered himself with sackcloth, and went into

the house of the Lord. (2) And he sent Eliakim, which was over the household, and Shebna the scribe, and the elders of the priests, covered with sackcloth, to Isaiah the prophet the son of Amoz. (3) And they said unto him, Thus saith Hezekiah, This day is a day of trouble, and of rebuke, and blasphemy: for the children are come to the birth, and there is not strength to bring forth. (4) It may be the Lord thy God will hear all the words of Rab-shakeh, whom the king of Assyria his master hath sent to reproach the living God; and will reprove the words which the Lord thy God hath heard: wherefore lift up thy prayer for the remnant that are left. (5) So the servants of king Hezekiah came to Isaiah. (6) And Isaiah said unto them, Thus shall ye say to your master, Thus, saith the Lord, Be not afraid of the words which thou hast heard, with which the servants of the king of Assyria have blasphemed me. (7) Behold, I will send a blast upon him, and he shall hear a rumour, and shall return to his own land; and I will cause him to fall by the sword in his own land.

(8) So Rab-shakeh returned, and found the king of Assyria warring against Libnah: for he had heard that he was departed from Lachish. (9) And when he heard say of Tirhakah king of Ethiopia, Behold, he is come out to fight against thee: he sent messengers again unto Hezekiah, saying, (10) Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God in whom thou trustest deceive thee, saying, Jerusalem shall not be delivered into the hand of the king of Assyria. (11) Behold, thou hast heard what the kings of Assyria have done to all lands, by destroying

them utterly: and shalt thou be delivered? (12) Have the gods of the nations delivered them which my fathers have destroyed; as Gozan, and Haran, and Rezeph, and the children of Eden which were in Thelasar? (13) Where is the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, of Hena, and Ivah?

(14) And Hezekiah received the letter of the hand of the messengers, and read it: and Hezekiah went up into the house of the Lord, and spread it before the Lord. (15) And Hezekiah prayed before the Lord, and said, O Lord God of Israel, which dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth. (16) Lord, bow down thine ear, and hear: open, Lord, thine eyes, and see: and hear the words of Sennacherib, which hath sent him to reproach the living God. (17) Of a truth, Lord, the kings of Assyria have destroyed the nations and their lands. (18) And have cast their gods into the fire: for they were no gods, but the work of men's hands, wood and stone: therefore they have destroyed them. (19) Now therefore, O Lord our God, I beseech thee, save thou us out of his hand, that all the kingdoms of the earth may know that thou art the Lord God, even thou only.

(20) Then Isaiah the son of Amoz sent to Hezekiah, saying, Thus saith the Lord God of Israel, That which thou hast prayed to me against Sennacherib king of Assyria I have heard. (21) This is the word that the Lord hath spoken concerning him;

The virgin the daughter of Zion hath despised thee, and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee. (22) Whom

hast thou reproached and blasphemed? and against whom hast thou exalted thy voice, and lifted up thine eyes on high? even against the Holy One of Israel.
(23) By thy messengers thou hast reproached the Lord, and hast said, With the multitude of my chariots I am come up to the height of the mountains, to the sides of Lebanon, and will cut down the tall cedar trees thereof, and the choice fir trees thereof: and I will enter into the lodgings of his borders, and into the forest of his Carmel. (24) I
have digged and drunk strange waters, and with the sole of my feet have I dried up all the rivers of besieged places.

(25) Hast thou not heard long ago how I have done it, and of ancient times that I have formed it? now have I brought it to pass, that thou shouldest be to lay waste fenced cities into ruinous heaps. (26) Therefore their inhabitants were of small power, they were dismayed and confounded; they were as the grass of the field, and as the green herb, as the grass on the house tops, and as corn blasted before it be grown up. (27) But I know thy abode, and thy going out, and thy coming in, and thy rage against me. (28) Because thy rage against me and thy tumult is come up into mine ears, therefore I will put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.

(29) And this shall be a sign unto thee, Ye shall eat this year such things as grow of themselves, and in the second year that which springeth of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruits thereof. (30) And the remnant that is escaped

of the house of Judah shall yet again take root downward, and bear fruit upward. (31) For out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion: the zeal of the Lord of hosts shall do this.

(32) Therefore thus saith the Lord concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it. (33) By the way that he came, by the same shall he return, and shall not come into this city, saith the Lord. (34) For I will defend this city, to save it, for mine own sake, and for my servant David's sake.

(35) And it came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses. (36) So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh. (37) And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword: and they escaped into the land of Armenia. And Esarhaddon his son reigned in his stead.

JOSIAH AND THE FINDING OF THE LAW

XXII. 1— XXIII. 3. Josiah was eight years old when he began to reign, and he reigned thirty and one years in Jerusalem. And his mother's name was Jedidah. the daughter of Adaiah of Boscath. (2) And he did that which was right in the sight of the Lord, and walked in all the way of David his father, and turned not aside to the right hand or to the left.

(3) And it came to pass in the eighteenth year of king Josiah, that the king sent Shaphan the son of Azaliah, the son of Meshullam, the scribe, to the house of the Lord, saying, (4) Go up to Hilkiah the high priest, that he may sum the silver which is brought into the house of the Lord, which the keepers of the door have gathered of the people: (5) And let them deliver it into the hand of the doers of the work, that have the oversight of the house of the Lord: and let them give it to the doers of the work which is in the house of the Lord, to repair the breaches of the house, (6) Unto carpenters, and builders, and masons, and to buy timber and hewn stone to repair the house. (7) Howbeit there was no reckoning made with them of the money that was delivered into their hand, because they dealt faithfully.

(8) And Hilkiah the high priest said unto Shaphan the scribe, I have found the book of the law in the house of the Lord. And Hilkiah gave the book to Shaphan, and he read it. (9) And Shaphan the scribe came to the king, and brought the king word again, and said, Thy servants have gathered the money that was found in the house, and have delivered it into the hand of them that do the work, that

have the oversight of the house of the Lord. (10) And Shaphan the scribe shewed the king, saying, Hilkiah the priest hath delivered me a book. And Shaphan read it before the king. (11) And it came to pass, when the king had heard the words of the book of the law, that he rent his clothes. (12) And the king commanded Hilkiah the priest, and Ahikam the son of Shaphan, and Achbor the son of Michaiah, and Shaphan the scribe, and Asahiah a servant of the king's, saying, (13) Go ye, inquire of the Lord for me, and for the people, and for all Judah, concerning the words of this book that is found: for great is the wrath of the Lord that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all that which is written concerning us.

(14) So Hilkiah the priest, and Ahikam, and Achbor, and Shaphan, and Asahiah, went unto Huldah the prophetess, the wife of Shallum the son of Tikvah, the son of Harhas, keeper of the wardrobe; (now she dwelt in Jerusalem in the college;) and they communed with her. (15) And she said unto them, Thus saith the Lord God of Israel, Tell the man that sent you to me, (16) Thus saith the Lord, Behold, I will bring evil upon this place, and upon the inhabitants thereof, even all the words of the book which the king of Judah hath read: (17) Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be kindled against this place, and shall not be quenched. (18) But to the king of Judah which sent you to inquire of the Lord, thus shall ye say to him, Thus saith the Lord God of Israel, As touching the

words which thou hast heard; (19) Because thine heart was tender, and thou hast humbled thyself before the Lord, when thou heardest what I spake against this place, and against the inhabitants thereof, that they should become a desolation and a curse, and hast rent thy clothes, and wept before me; I also have heard thee, saith the Lord. (20) Behold therefore, I will gather thee unto thy fathers, and thou shalt be gathered into thy grave in peace; and thine eyes shall not see all the evil which I will bring upon this place.

And they brought the king word again. XXIII. (1) And the king sent, and they gathered unto him all the elders of Judah and of Jerusalem. (2) And the king went up into the house of the Lord, and all the men of Judah and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people, both small and great: and he read in their ears all their words of the book of the covenant which was found in the house of the Lord. (3) And the king stood by a pillar, and made a covenant before the Lord to walk after the Lord, and to keep his commandments and his testimonies and his statutes with all their heart and all their soul, to perform the words of this covenant that were written in this book. And all the people stood to the covenant.

THE CAPTURE OF JERUSALEM

And it came to pass in the ninth year of his reign, in the tenth month, in the tenth day of the month, that Nebuchadnezzar king of Babylon came, he, and all his host, against Jerusalem, and pitched against it; and they built forts against it round about. (2) And the city was besieged unto the eleventh year of king Zedekiah. XXV .1-21.

(3) And on the ninth day of the fourth month the famine prevailed in the city, and there was no bread for the people of the land. (4) And the city was broken up, and all the men of war fled by night by the way of the gate between two walls, which is by the king's garden: (now the Chaldees were against the city round about:) and the king went the way toward the plain. (5) And the army of the Chaldees pursued after the king, and overtook him in the plains of Jericho: and all his army were scattered from him. (6) So they took the king, and brought him up to the king of Babylon to Riblah; and they gave judgment upon him. (7) And they slew the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him with fetters of brass, and carried him to Babylon.

(8) And in the fifth month, on the seventh day of the month, which is the nineteenth year of king Nebuchadnezzar king of Babylon, came Nebuzaradan, captain of the guard, a servant of the king of Babylon, unto Jerusalem: (9) And he burnt the house of the Lord, and the king's house, and all the houses of Jerusalem, and every great man's house

burnt he with fire. (10) And all the army of the Chaldees, that were with the captain of the guard, brake down the walls of Jerusalem round about.

(11) Now the rest of the people that were left in the city, and the fugitives that fell away to the king of Babylon, with the remnant of the multitude, did Nebuzar-adan the captain of the guard carry away. (12) But the captain of the guard left of the poor of the land to be vinedressers and husbandmen.

(13) And the pillars of brass that were in the house of the Lord, and the bases, and the brasen sea that was in the house of the Lord, did the Chaldees break in pieces, and carried the brass of them to Babylon. (14) And the pots, and the shovels, and the snuffers, and the spoons, and all the vessels of brass wherewith they ministered, took they away. (15) And the firepans, and the bowls, and such things as were of gold, in gold, and of silver, in silver, the captain of the guard took away. (16) The two pillars, one sea, and the bases which Solomon had made for the house of the Lord; the brass of all these vessels was without weight. (17) The height of the one pillar was eighteen cubits, and the chapiter upon it was brass: and the height of the chapiter three cubits; and the wreathen work, and pomegranates upon the chapiter round about, all of brass: and like unto these had the second pillar with wreathen work.

(18) And the captain of the guard took Seraiah the chief priest, and Zephaniah the second priest, and the three keepers of the door: (19) And out of the city he took an officer that was set over the men of war, and five men of them that were in the king's presence, which were found in the city, and the

principal scribe of the host, which mustered the people of the land, and threescore men of the people of the land that were found in the city: (20) And Nebuzar-adan captain of the guard took these, and brought them to the king of Babylon to Riblah: (21) And the king of Babylon smote them, and slew them at Riblah in the land of Hamath. So Judah was carried away out of their land.

THE
BOOK OF NEHEMIAH

THE BUILDING OF THE WALLS OF JERUSALEM

IV. 1—VI. 16. But it came to pass, that when Sanballat heard that we builded the wall, he was wroth, and took great indignation, and mocked the Jews. (2) And he spake before his brethren and the army of Samaria, and said, What do these feeble Jews? will they fortify themselves? will they sacrifice? will they make an end in a day? will they revive the stones out of the heaps of the rubbish which are burned? (3) Now Tobiah the Ammonite was by him, and he said, Even that which they build, if a fox go up, he shall even break down their stone wall. (4) Hear, O our God; for we are despised: and turn their reproach upon their own head, and give them for a prey in the land of captivity: (5) And cover not their iniquity, and let not their sin be blotted out from before thee: for they have provoked thee to anger before the builders.

(6) So built we the wall; and all the wall was joined together unto the half thereof: for the people had a mind to work. (7) But it came to pass, that when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that the walls of Jerusalem were made

up, and that the breaches began to be stopped, then they were very wroth, (8) And conspired all of them together to come and to fight against Jerusalem, and to hinder it. (9) Nevertheless we made our prayer unto our God, and set a watch against them day and night, because of them.

(10) And Judah said, The strength of the bearers of burdens is decayed, and there is much rubbish; so that we are not able to build the wall. (11) And our adversaries said, They shall not know, neither see, till we come in the midst among them, and slay them, and cause the work to cease. (12) And it came to pass, that when the Jews which dwelt by them came, they said unto us ten times, From all places whence ye shall return unto us they will be upon you. (13) Therefore set I in the lower places behind the wall, and on the higher places, I even set the people after their families with their swords, their spears, and theirs bows. (14) And I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the people, Be not ye afraid of them: remember the Lord, which is great and terrible, and fight for your brethren, your sons, and your daughters, your wives, and your houses.

(15) And it came to pass, when our enemies heard that it was known unto us, and God had brought their counsel to nought, that we returned all of us to the wall, every one unto his work. (16) And it came to pass from that time forth, that the half of my servants wrought in the work, and the other half of them held both the spears, the shields, and the bows, and the habergeons; and the rulers were behind all the house of Judah. (17) They which builded on the wall, and they that bare burdens, with

those that laded, every one with one of his hands wrought in the work, and with the other hand held a weapon. (18) For the builders, every one had his sword girded by his side, and so builded. And he that sounded the trumpet was by me. (19) And I said unto the nobles, and to the rulers, and to the rest of the people, The work is great and large, and we are separated upon the wall, one far from another. (20) In what place therefore ye hear the sound of the trumpet, resort ye thither unto us: our God shall fight for us.

(21) So we laboured in the work: and half of them held the spears from the rising of the morning till the stars appeared. (22) Likewise at the same time said I unto the people, Let every one with his servant lodge within Jerusalem, that in the night they may be a guard to us, and labour on the day. (23) So neither I, nor my brethren, nor my servants, nor the men of the guard which followed me, none of us put off our clothes, saving that every one put them off for washing.

V. (1) And there was a great cry of the people and of their wives against their brethren the Jews. (2) For there were that said, We, our sons, and our daughters, are many: therefore we take up corn for them, that we may eat, and live. (3) Some also there were that said, We have mortgaged our lands, vineyards, and houses, that we might buy corn, because of the dearth. (4) There were also that said, We have borrowed money for the king's tribute, and that upon our lands and vineyards. (5) Yet now our flesh is as the flesh of our brethren, our children as their children: and, lo, we bring into bondage our

sons and our daughters to be servants, and some of our daughters are brought unto bondage already: neither is it in our power to redeem them; for other men have our lands and vineyards.

(6) And I was very angry when I heard their cry and these words. (7) Then I consulted with myself, and I rebuked the nobles, and the rulers, and said unto them, Ye exact usury, every one of his brother. And I set a great assembly against them. (8) And I said unto them, We after our ability have redeemed our brethren the Jews, which were sold unto the heathen; and will ye even sell your brethren? or shall they be sold unto us? Then held they their peace, and found nothing to answer. (9) Also I said, It is not good that ye do: ought ye not to walk in the fear of our God because of the reproach of the heathen our enemies? (10) I likewise, and my brethren, and my servants, might exact of them money and corn: I pray you, let us leave off this usury. (11) Restore, I pray you, to them, even this day, their lands, their vineyards, their oliveyards, and their houses, also the hundredth part of the money, and of the corn, the wine, and the oil, that ye exact of them.

(12) Then said they, We will restore them, and will require nothing of them; so will we do as thou sayest. Then I called the priests, and took an oath of them, that they should do according to this promise. (13) Also I shook my lap, and said, So God shake out every man from his house, and from his labour, that performeth not this promise, even thus be he shaken out, and emptied. And all the congregation said, Amen, and praised the Lord. And the people did according to this promise.

(14) Moreover from the time that I was appointed to be their governor in the land of Judah, from the twentieth year even unto the two and thirtieth year of Artaxerxes the king, that is, twelve years, I and my brethren have not eaten the bread of the governor. (15) But the former governors that had been before me were chargeable unto the people, and had taken of them bread and wine, beside forty shekels of silver; yea, even their servants bare rule over the people: but so did not I, because of the fear of God. (16) Yea, also I continued in the work of this wall, neither bought we any land: and all my servants were gathered thither unto the work. (17) Moreover there were at my table an hundred and fifty of the Jews and rulers, beside those that came unto us from among the heathen that are about us. (18) Now that which was prepared for me daily was one ox and six choice sheep; also fowls were prepared for me, and once in ten days store of all sorts of wine: yet for all this required not I the bread of the governor, because the bondage was heavy upon this people. (19) Think upon me, my God, for good, according to all that I have done for this people.

VI. (1) Now it came to pass, when Sanballat, and Tobiah, and Geshem the Arabian, and the rest of our enemies, heard that I had builded the wall, and that there was no breach left therein; (though at that time I had not set up the doors upon the gates;) (2) That Sanballat and Geshem sent unto me, saying, Come, let us meet together in some one of the villages in the plain of Ono. But they thought to do me mischief. (3) And I sent messengers unto them, saying, I am doing a great work, so that I can-

not come down: why should the work cease, whilst I leave it, and come down to you?

(4) Yet they sent unto me four times after this sort; and I answered them after the same manner. (5) Then sent Sanballat his servant unto me in like manner the fifth time with an open letter in his hand; (6) Wherein was written, It is reported among the heathen, and Gashmu saith it, that thou and the Jews think to rebel: for which cause thou buildest the wall, that thou mayest be their king, according to these words. (7) And thou hast also appointed prophets to preach of thee at Jerusalem, saying, There is a king in Judah: and now shall it be reported to the king according to these words. Come now therefore, and let us take counsel together.

(8) Then I sent unto him, saying, There are no such things done as thou sayest, but thou feignest them out of thine own heart. (9) For they all made us afraid, saying, Their hands shall be weakened from the work, that it be not done. Now therefore, O God, strengthen my hands.

(10) Afterward I came unto the house of Shemaiah the son of Delaiah the son of Mehetabeel, who was shut up; and he said, Let us meet together in the house of God, within the temple, and let us shut the doors of the temple: for they will come to slay thee; yea, in the night will they come to slay thee. (11) And I said, Should such a man as I flee? and who is there, that, being as I am, would go into the temple to save his life? I will not go in: (12) And, lo, I perceived that God had not sent him; but that he pronounced this prophecy against me: for Tobiah and Sanballat had hired him. (13) Therefore was he hired, that I should be afraid, and do so, and sin, and

that they might have matter for an evil report, that they might reproach me. (14) My God, think thou upon Tobiah and Sanballat according to these their works, and on the prophetess Noadiah, and the rest of the prophets, that would have put me in fear.

(15) So the wall was finished in the twenty and fifth day of the month Elul, in fifty and two days. (16) And it came to pass, that when all our enemies heard thereof, and all the heathen that were about us saw these things, they were much cast down in their own eyes: for they perceived that this work was wrought of our God.

THE RENEWAL OF THE COVENANT UNDER EZRA

And all the people gathered themselves together as one man into the street that was before the water gate; and they spake unto Ezra the scribe to bring the book of the law of Moses, which the Lord had commanded to Israel. (2) And Ezra the priest brought the law before the congregation both of men and women, and all that could hear with understanding, upon the first day of the seventh month. (3) And he read therein before the street that was before the water gate from the morning until midday, before the men and women, and those that could understand; and the ears of all the people were attentive unto the book of the law. VIII. 1— IX. 38; X. 28-31.

(4) And Ezra the scribe stood upon a pulpit of wood, which they had made for the purpose; and beside him stood Mattithiah, and Shema, and Anaiah, and Urijah, and Hilkiah, and Maaseiah, on his right hand; and on his left hand, Pedaiah, and Mishael, and Malchiah, and Hashum, and Hashbadana, Zechariah, and Meshullam. (5) And Ezra opened the book in the sight of all the people; (for he was above all the people;) and when he opened it, all the people stood up: (6) And Ezra blessed the Lord, the great God. And all the people answered, Amen, Amen, with lifting up their hands; and they bowed their heads, and worshipped the Lord with their faces to the ground. (7) Also Jeshua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the

Levites, caused the people to understand the law; and the people stood in their place. (8) So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading.

(9) And Nehemiah, which is the Tirshatha, and Ezra the priest the scribe, and the Levites that taught the people, said unto all the people, This day is holy unto the Lord your God; mourn not, nor weep. For all the people wept, when they heard the words of the law. (10) Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared: for this day is holy unto our Lord: neither be ye sorry; for the joy of the Lord is your strength. (11) So the Levites stilled all the people, saying, Hold your peace, for the day is holy; neither be ye grieved. (12) And all the people went their way to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared unto them.

(13) And on the second day were gathered together the chief of the fathers of all the people, the priests, and the Levites, unto Ezra the scribe, even to understand the words of the law. (14) And they found written in the law which the Lord had commanded by Moses, that the children of Israel should dwell in booths in the feast of the seventh month: (15) And that they should publish and proclaim in all their cities, and in Jerusalem, saying, Go forth unto the mount, and fetch olive branches, and pine branches, and myrtle branches, and palm branches, and branches of thick trees, to make booths, as it is written. (16) So the people went forth, and brought them, and made themselves booths, every one upon

the roof of his house, and in their courts, and in the courts of the house of God, and in the street of the water gate, and in the street of the gate of Ephraim. (17) And all the congregation of them that were come again out of the captivity made booths, and sat under the booths: for since the days of Jeshua the son of Nun unto that day had not the children of Israel done so. And there was very great gladness. (18) Also day by day, from the first day unto the last day, he read in the book of the law of God. And they kept the feast seven days; and on the eighth day was a solemn assembly, according unto the manner.

IX. (1) Now in the twenty and fourth day of this month the children of Israel were assembled with fasting, and with sackclothes, and earth upon them. (2) And the seed of Israel separated themselves from all strangers, and stood and confessed their sins, and the iniquities of their fathers. (3) And they stood up in their place, and read in the book of the law of the Lord their God one fourth part of the day; and another fourth part they confessed, and worshipped the Lord their God.

(4) Then stood up upon the stairs, of the Levites, Jeshua, and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, and Chenani, and cried with a loud voice unto the Lord their God. (5) Then the Levites, Jeshua, and Kadmiel, Bani, Hashabniah, Sherebiah, Hodijah, Shebaniah, and Pethahiah, said,

Stand up and bless the Lord your God for ever and ever: and blessed be thy glorious name, which is exalted above all blessing and praise. (6) Thou, even thou, art Lord alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is

therein, and thou preservest them all; and the host of heaven worshippeth thee.

(7) Thou art the Lord the God, who didst choose Abram, and broughtest him forth out of Ur of the Chaldees, and gavest him the name of Abraham; (8) And foundest his heart faithful before thee, and madest a covenant with him to give the land of the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Jebusites, and the Girgashites, to give it, I say, to his seed, and hast performed thy words; for thou art righteous: (9) And didst see the affliction of our fathers in Egypt, and heardest their cry by the Red sea; (10) And shewedst signs and wonders upon Pharaoh, and on all his servants, and on all the people of his land: for thou knewest that they dealt proudly against them. So didst thou get thee a name, as it is this day. (11) And thou didst divide the sea before them, so that they went through the midst of the sea on the dry land; and their persecutors thou threwest into the deeps, as a stone into the mighty waters. (12) Moreover thou leddest them in the day by a cloudy pillar; and in the night by a pillar of fire, to give them light in the way wherein they should go. (13) Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments: (14) And madest known unto them thy holy sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant: (15) And gavest them bread from heaven for their hunger, and broughtest forth water for them out of the rock for their thirst, and promisedst them that they should go in to possess the land which thou hadst sworn to give them.

(16) But they and our fathers dealt proudly, and hardened their necks, and hearkened not to thy commandments, (17) And refused to obey, neither were mindful of thy wonders that thou didst among them; but hardened their necks, and in their rebellion appointed a captain to return to their bondage: but thou art a God ready to pardon, gracious and merciful, slow to anger, and of great kindness and forsookest them not. (18) Yea, when they had made them a molten calf, and said, This is thy God that brought thee up out of Egypt, and had wrought great provocations; (19) Yet thou in thy manifold mercies forsookest them not in the wilderness: the pillar of the cloud departed not from them by day, to lead them in the way; neither the pillar of fire by night, to shew them light, and the way wherein they should go. (20) Thou gavest also thy good spirit to instruct them, and withheldest not thy manna from their mouth, and gavest them water for their thirst. (21) Yea, forty years didst thou sustain them in the wilderness, so that they lacked nothing; their clothes waxed not old, and their feet swelled not.

(22) Moreover thou gavest them kingdoms and nations, and didst divide them into corners: so they possessed the land of Sihon, and the land of the king of Heshbon, and the land of Og king of Bashan. (23) Their children also multipliedst thou as the stars of heaven, and broughtest them into the land, concerning which thou hadst promised to their fathers, that they should go in to possess it. (24) So the children went in and possessed the land, and thou subduedst before them the inhabitants of the land, the Canaanites, and gavest them into their hands, with their kings, and the people of the land, that they might do

with them as they would. (25) And they took strong
cities, and a fat land, and possessed houses full of all
goods, wells digged, vineyards, and oliveyards, and
fruit trees in abundance: so they did eat, and were
filled, and became fat, and delighted themselves in
thy great goodness.

(26) Nevertheless they were disobedient, and re-
belled against thee, and cast thy law behind their
backs, and slew thy prophets which testified against
them to turn them to thee, and they wrought great
provocations. (27) Therefore thou deliveredst them
into the hand of their enemies, who vexed them: and
in the time of their trouble, when they cried unto
thee, thou heardest them from heaven; and accord-
ing to thy manifold mercies thou gavest them saviours
who saved them out of the hand of their enemies.
(28) But after they had rest, they did evil again be-
fore thee: therefore leftest thou them in the hand of
their enemies, so that they had the dominion over
them: yet when they returned, and cried unto thee,
thou heardest them from heaven; and many times
didst thou deliver them according to thy mercies.
(29) And testifiedst against them, that thou mightest
bring them again unto thy law: yet they dealt proud-
ly, and hearkened not unto thy commandments, but
sinned against thy judgments, (which if a man do,
he shall live in them;) and withdrew the shoulder,
and hardened their neck, and would not hear. (30)
Yet many years didst thou forbear them, and testi-
fiedst against them by thy spirit in thy prophets: yet
would they not give ear: therefore gavest thou them
into the hand of the people of the lands. (31) Never-
theless for thy great mercies' sake thou didst not

utterly consume them, nor forsake them; for thou art a gracious and merciful God.

(32) Now therefore, our God, the great, the mighty, and the terrible God, who keepest covenant and mercy, let not all the trouble seem little before thee, that hath come upon us, on our kings, on our princes, and on our priests, and on our prophets, and on our fathers, and on all thy people, since the time of the kings of Assyria unto this day.

(33) Howbeit thou art just in all that is brought upon us; for thou hast done right, but we have done wickedly: (34) Neither have our kings, our princes, our priests, nor our fathers, kept thy law, nor hearkened unto thy commandments and thy testimonies, wherewith thou didst testify against them. (35) For they have not served thee in their kingdom, and in thy great goodness that thou gavest them, and in the large and fat land which thou gavest before them, neither turned they from their wicked works (36) Behold, we are servants this day, and for the land that thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we are servants in it: (37) And it yieldeth much increase unto the kings whom thou hast set over us because of our sins: also they have dominion over our bodies, and over our cattle, at their pleasure, and we are in great distress.

(38) And because of all this we make a sure covenant, and write it; and our princes, Levites, and priests, seal unto it.

X. (28) And the rest of the people, the priests, the Levites, the porters, the singers, the Nethinims, and all they that had separated themselves from the people of the lands unto the law of God, their wives, their sons, and their daughters, every one having

knowledge, and having understanding; (29) They clave to their brethren, their nobles, and entered into a curse, and into an oath, to walk in God's law, which was given by Moses the servant of God, and to observe and do all the commandments of the Lord our Lord, and his judgments and his statutes; (30) And that we would not give our daughters unto the people of the land, nor take their daughters for our sons: (31) And if the people of the land bring ware or any victuals on the sabbath day to sell, that we would not buy it of them on the sabbath, or on the holy day: and that we would leave the seventh year, and the exaction of every debt.

THE BOOK OF ESTHER

THE STORY OF VASHTI

Now it came to pass in the days of Ahasuerus, I. 1-22.
(this is Ahasuerus which reigned, from India even unto Ethiopia, over an hundred and seven and twenty provinces:) (2) That in those days, when the king Ahasuerus sat on the throne of his kingdom, which was in Shushan the palace, (3) In the third year of his reign, he made a feast unto all his princes and his servants; the power of Persia and Media, the nobles and princes of the provinces, being before him: (4) When he shewed the riches of his glorious kingdom and the honour of his excellent majesty many days, even an hundred and fourscore days.

(5) And when these days were expired, the king made a feast unto all the people that were present in Shushan the palace, both unto great and small, seven days, in the court of the garden of the king's palace; (6) Where were white, green, and blue, hangings, fastened with cords of fine linen and purple to silver rings and pillars of marble: the beds were of gold and silver, upon a pavement of red, and blue, and white, and black, marble. (7) And they gave them drink in vessels of gold, (the vessels being diverse one from another,) and royal wine in abundance, according to the state of the king. (8) And the

drinking was according to the law; none did compel: for so the king had appointed to all the officers of his house, that they should do according to every man's pleasure.

(9) Also Vashti the queen made a feast for the women in the royal house which belonged to king Ahasuerus.

(10) On the seventh day, when the heart of the king was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seven chamberlains that served in the presence of Ahasuerus the king, (11) To bring Vashti the queen before the king with the crown royal, to shew the people and the princes her beauty: for she was fair to look on. (12) But the queen Vashti refused to come at the king's commandment by his chamberlains: therefore was the king very wroth, and his anger burned in him.

(13) Then the king said to the wise men, which knew the times, (for so was the king's manner toward all that knew law and judgment: (14) And the next unto him was Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, and Memucan, the seven princes of Persia and Media, which saw the king's face, and which sat the first in the kingdom;) (15) What shall we do unto the queen Vashti according to law, because she hath not performed the commandment of the king Ahasuerus by the chamberlains?

(16) And Memucan answered before the king and the princes, Vashti the queen hath not done wrong to the king only, but also to all the princes, and to all the people that are in all the provinces of the king Ahasuerus. (17) For this deed of the queen shall come abroad unto all women, so that they shall des-

pise their husbands in their eyes, when it shall be reported, The king Ahasuerus commanded Vashti the queen to be brought in before him, but she came not. (18) Likewise shall the ladies of Persia and Media say this day unto all the king's princes, which have heard of the deed of the queen. Thus shall there arise too much contempt and wrath. (19) If it please the king, let there go a royal commandment from him, and let it be written among the laws of the Persians and the Medes, that it be not altered, That Vashti come no more before king Ahasuerus; and let the king give her royal estate unto another that is better than she. (20) And when the king's decree which he shall make shall be published throughout all his empire, (for it is great,) all the wives shall give to their husbands honour, both to great and small.

(21) And the saying pleased the king and the princes; and the king did according to the word of Memucan: (22) For he sent letters into all the king's provinces, into every province according to the writing thereof, and to every people after their language, that every man should bear rule in his own house, and that it should be published according to the language of every people.

THE STORY OF ESTHER

II. 1—X. 23. After these things, when the wrath of king Ahasuerus was appeased, he remembered Vashti, and what she had done, and what was decreed against her. (2) Then said the king's servants that ministered unto him, Let there be fair young virgins sought for the king: (3) And let the king appoint officers in all the provinces of his kingdom, that they may gather together all the fair young virgins unto Shushan the palace, to the house of the women, unto the custody of Hege the king's chamberlain, keeper of the women; and let their things for purification be given them: (4) And let the maiden which pleaseth the king be queen instead of Vashti. And the thing pleased the king; and he did so.

(5) Now in Shushan the palace there was a certain Jew, whose name was Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjamite; (6) Who had been carried away from Jerusalem with the captivity which had been carried away with Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had carried away. (7) And he brought up Hadassah, that is, Esther, his uncle's daughter: for she had neither father nor mother, and the maid was fair and beautiful; whom Mordecai, when her father and mother were dead, took for his own daughter.

(8) So it came to pass, when the king's commandment and his decree was heard, and when many maidens were gathered together unto Shushan the palace, to the custody of Hegai, that Esther was brought also unto the king's house, to the custody

of Hegai, keeper of the women. (9) And the maiden pleased him, and she obtained kindness of him; and he speedily gave her her things for purification, with such things as belonged to her, and seven maidens, which were meet to be given her, out of the king's house: and he preferred her and her maids unto the best place of the house of the women.

(10) Esther had not shewed her people nor her kindred: for Mordecai had charged her that she should not shew it. (11) And Mordecai walked every day before the court of the women's house, to know how Esther did, and what should become of her.

(12) Now when every maid's turn was come to go in to king Ahasuerus, after that she had been twelve months, according to the manner of the women, (for so were the days of their purifications accomplished, to wit, six months with oil of myrrh, and six months with sweet odours, and with other things for the purifying of the women;) (13) Then thus came every maiden unto the king; whatsoever she desired was given her to go with her out of the house of the women unto the king's house. (14) In the evening she went, and on the morrow she returned into the second house of the women, to the custody of Shaashgaz, the king's chamberlain, which kept the concubines: she came in unto the king no more, except the king delighted in her, and that she were called by name.

(15) Now when the turn of Esther, the daughter of Abihail the uncle of Mordecai, who had taken her for his daughter, was come to go in unto the king she required nothing but what Hegai the king's chamberlain, the keeper of the women, appointed. And Esther obtained favour in the sight of all them that looked

upon her. (16) So Esther was taken unto king Ahasuerus into his house royal in the tenth month, which is the month Tebeth, in the seventh year of his reign. (17) And the king loved Esther above all the women, and she obtained grace and favour in his sight more than all the virgins; so that he set the royal crown upon her head, and made her queen instead of Vashti. (18) Then the king made a great feast unto all his princes and his servants, even Esther's feast; and he made a release to the provinces, and gave gifts, according to the state of the king.

(19) And when the virgins were gathered together the second time, then Mordecai sat in the king's gate. (20) Esther had not yet shewed her kindred nor her people; as Mordecai had charged her: for Esther did the commandment of Mordecai, like as when she was brought up with him. (21) In those days, while Mordecai sat in the king's gate, two of the king's chamberlains, Bigthan and Teresh, of those which kept the door, were wroth, and sought to lay hand on the king Ahasuerus. (22) And the thing was known to Mordecai, who told it unto Esther the queen; and Esther certified the king thereof in Mordecai's name. (23) And when inquisition was made of the matter, it was found out; therefore they were both hanged on a tree: and it was written in the book of the chronicles before the king.

III. (1) After these things did king Ahasuerus promote Haman the son of Hammedatha the Agagite, and advanced him, and set his seat above all the princes that were with him. (2) And all the king's servants, that were in the king's gate, bowed, and reverenced Haman: for the king had so commanded con-

cerning him. But Mordecai bowed not, nor did him reverence.

(3) Then the king's servants, which were in the king's gate, said unto Mordecai, Why transgressest thou the king's commandment? (4) Now it came to pass, when they spake daily unto him, and he hearkened not unto them, that they told Haman, to see whether Mordecai's matters would stand: for he had told them that he was a Jew. (5) And when Haman saw that Mordecai bowed not, nor did him reverence, then was Haman full of wrath. (6) And he thought scorn to lay hands on Mordecai alone; for they had shewed him the people of Mordecai: wherefore Haman sought to destroy all the Jews that were throughout the whole kingdom of Ahasuerus, even the people of Mordecai.

(7) In the first month, that is, the month Nisan, in the twelfth year of king Ahasuerus, they cast Pur, that is, the lot, before Haman from day to day, and from month to month, to the twelfth month, that is, the month Adar. (8) And Haman said unto king Ahasuerus, There is a certain people scattered abroad and dispersed among the people in all the provinces of thy kingdom; and their laws are diverse from all people; neither keep they the king's laws: therefore it is not for the king's profit to suffer them. (9) If it please the king, let it be written that they may be destroyed: and I will pay ten thousand talents of silver to the hands of those that have the charge of the business, to bring it into the king's treasuries. (10) And the king took his ring from his hand, and gave it unto Haman the son of Hammedatha the Agagite, the Jews' enemy. (11)

And the king said unto Haman, The silver is given to thee, the people also, to do with them as it seemeth good to thee.

(12) Then were the king's scribes called on the thirteenth day of the first month, and there was written according to all that Haman had commanded unto the king's lieutenants, and to the governors that were over every province, and to the rulers of every people of every province according to the writing thereof, and to every people after their language; in the name of king Ahasuerus was it written, and sealed with the king's ring. (13) And the letters were sent by posts into all the king's provinces, to destroy, to kill, and to cause to perish, all Jews, both young and old, little children and women, in one day, even upon the thirteenth day of the twelfth month, which is the month Adar, and to take the spoil of them for a prey. (14) The copy of the writing for a commandment to be given in every province was published unto all people, that they should be ready against that day. (15) The posts went out, being hastened by the king's commandment, and the decree was given in Shushan the palace. And the king and Haman sat down to drink; but the city Shushan was perplexed.

IV. (1) When Mordecai perceived all that was done, Mordecai rent his clothes, and put on sackcloth with ashes, and went out into the midst of the city, and cried with a loud and a bitter cry; (2) And came even before the king's gate: for none might enter into the king's gate clothed with sackcloth. (3) And in every province, whithersoever the king's commandment and his decree came, there was great mourning

among the Jews, and fasting, and weeping, and wailing ; and many lay in sackcloth and ashes. (4) So Esther's maids and her chamberlains came and told it her. Then was the queen exceedingly grieved ; and she sent raiment to clothe Mordecai, and to take away his sackcloth from him: but he received it not.

(5) Then called Esther for Hatach, one of the king's chamberlains, whom he had appointed to attend upon her, and gave him a commandment to Mordecai, to know what it was, and why it was. (6) So Hatach went forth to Mordecai unto the street of the city, which was before the king's gate. (7) And Mordecai told him of all that had happened unto him, and of the sum of the money that Haman had promised to pay to the king's treasuries for the Jews, to destroy them. (8) Also he gave him the copy of the writing of the decree that was given at Shushan to destroy them, to shew it unto Esther, and to declare it unto her, and to charge her that she should go in unto the king, to make supplication unto him, and to make request before him for her people. (9) And Hatach came and told Esther the words of Mordecai.

(10) Again Esther spake unto Hatach, and gave him commandment unto Mordecai; (11) All the king's servants, and the people of the king's provinces, do know, that whosoever, whether man or woman, shall come unto the king into the inner court, who is not called, there is one law of his to put him to death, except such to whom the king shall hold out the golden sceptre, that he may live: but I have not been called to come in unto the king these thirty

days. (12) And they told to Mordecai Esther's words.

(13) Then Mordecai commanded to answer Esther, Think not with thyself that thou shalt escape in the king's house, more than all the Jews. (14) For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for such a time as this?

(15) Then Esther bade them return Mordecai this answer, (16) Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which is not according to the law: and if I perish, I perish. (17) So Mordecai went his way, and did according to all that Esther had commanded him.

V. (1) Now it came to pass on the third day, that Esther put on her royal apparel, and stood in the inner court of the king's house, over against the king's house: and the king sat upon his royal throne in the royal house, over against the gate of the house. (2) And it was so, when the king saw Esther the queen standing in the court, that she obtained favour in his sight: and the king held out to Esther the golden sceptre that was in his hand. So Esther drew near, and touched the top of the sceptre. (3) Then said the king unto her, What wilt thou, queen Esther? and what is thy request? it shall be even given thee to the half of the kingdom. (4) And

Esther answered, If it seem good unto the king, let the king and Haman come this day unto the banquet that I have prepared for him. (5) Then the king said, Cause Haman to make haste, that he may do as Esther hath said.

So the king and Haman came to the banquet that Esther had prepared. (6) And the king said unto Esther at the banquet of wine, What is thy petition? and it shall be granted thee: and what is thy request? even to the half of the kingdom it shall be performed. (7) Then answered Esther, and said, My petition and my request is ; (8) If I have found favour in the sight of the king, and if it please the king to grant my petition, and to perform my request, let the king and Haman come to the banquet that I shall prepare for them, and I will do to-morrow as the king hath said.

(9) Then went Haman forth that day joyful and with a glad heart: but when Haman saw Mordecai in the king's gate, that he stood not up, nor moved for him, he was full of indignation against Mordecai. (10) Nevertheless Haman refrained himself: and when he came home, he sent and called for his friends, and Zeresh his wife. (11) And Haman told them of the glory of his riches, and the multitude of his children, and all the things wherein the king had promoted him, and how he had advanced him above the princes and servants of the king. (12) Haman said moreover, Yea, Esther the queen did let no man come in with the king unto the banquet that she had prepared but myself ; and to-morrow am I invited unto her also with the king. (13) Yet all this availeth me nothing, so

long as I see Mordecai the Jew sitting at the king's gate.

(14) Then said Zeresh his wife and all his friends unto him, Let a gallows be made of fifty cubits high, and to-morrow speak thou unto the king that Mordecai may be hanged thereon: then go thou in merrily with the king unto the banquet. And the thing pleased Haman; and he caused the gallows to be made.

VI. (1) On that night could not the king sleep, and he commanded to bring the book of records of the chronicles; and they were read before the king. (2) And it was found written, that Mordecai had told of Bigthana and Teresh, two of the king's chamberlains, the keepers of the door, who sought to lay hand on the king Ahasuerus. (3) And the king said, What honour and dignity hath been done to Mordecai for this? Then said the king's servants that ministered unto him, There is nothing done for him. (4) And the king said, Who is in the court? Now Haman was come into the outward court of the king's house, to speak unto the king to hang Mordecai on the gallows that he had prepared for him. (5) And the king's servants said unto him, Behold, Haman standeth in the court. And the king said, Let him come in.

(6) So Haman came in. And the king said unto him, What shall be done unto the man whom the king delighteth to honour? Now Haman thought in his heart, To whom would the king delight to do honour more than to myself? (7) And Haman answered the king, For the man whom the king delighteth to honour, (8) Let the royal apparel be

brought which the king useth to wear, and the horse that the king rideth upon, and the crown royal which is set upon his head: (9) And let this apparel and horse be delivered to the hand of one of the king's most noble princes, that they may array the man withal whom the king delighteth to honour, and bring him on horseback through the street of the city, and proclaim before him, Thus shall it be done to the man whom the king delighteth to honour.

(10) Then the king said to Haman, Make haste, and take the apparel and the horse, as thou hast said, and do even so to Mordecai the Jew, that sitteth at the king's gate: let nothing fail of all that thou hast spoken.

(11) Then took Haman the apparel and the horse, and arrayed Mordecai, and brought him on horseback through the street of the city, and proclaimed before him, Thus shall it be done unto the man whom the king delighteth to honour. (12) And Mordecai came again to the king's gate. But Haman hasted to his house mourning, and having his head covered. (13) And Haman told Zeresh his wife and all his friends every thing that had befallen him. Then said his wise men and Zeresh his wife unto him, If Mordecai be of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him. (14) And while they were yet talking with him, came the king's chamberlains, and hasted to bring Haman unto the banquet that Esther had prepared.

VII. (1) So the king and Haman came to banquet with Esther the queen. (2) And the king said again unto Esther on the second day at the banquet of

wine. What is thy petition, queen Esther? and it shall be granted thee: and what is thy request? and it shall be performed, even to the half of the kingdom. (3) Then Esther the queen answered and said, If I have found favour in thy sight. O king. and if it please the king, let my life be given me at my petition, and my people at my request: (4) For we are sold, I and my people, to be destroyed, to be slain, and to perish. But if we had been sold for bondmen and bondwomen, I had held my tongue. although the enemy could not countervail the king's damage.

(5) Then the king Ahasuerus answered and said unto Esther the queen, Who is he, and where is he, that durst presume in his heart to do so? (6) And Esther said, The adversary and enemy is this wicked Haman. Then Haman was afraid before the king and the queen. (7) And the king arising from the banquet of wine in his wrath went into the palace garden: and Haman stood up to make request for his life to Esther the queen; for he saw that there was evil determined against him by the king.

(8) Then the king returned out of the palace garden into the place of the banquet of wine; and Haman was fallen upon the bed whereon Esther was. Then said the king. Will he force the queen also before me in the house? As the word went out of the king's mouth, they covered Haman's face. (9) And Harbonah, one of the chamberlains, said before the king, Behold also, the gallows fifty cubits high. which Haman had made for Mordecai, who had spoken good for the king, standeth in the house of

Haman. Then the king said, Hang him thereon. (10) So they hanged Haman on the gallows that he had prepared for Mordecai. Then was the king's wrath pacified. VIII. (1) On that day did the king Ahasuerus give the house of Haman the Jews' enemy unto Esther the queen. And Mordecai came before the king ; for Esther had told what he was unto her. (2) And the king took off his ring, which he had taken from Haman, and gave it unto Mordecai. And Esther set Mordecai over the house of Haman. (3) And Esther spake yet again before the king, and fell down at his feet, and besought him with tears to put away the mischief of Haman the Agagite, and his device that he had devised against the Jews.

(4) Then the king held out the golden sceptre toward Esther. So Esther arose, and stood before the king. (5) And said, If it please the king, and if I have found favour in his sight, and the thing seem right before the king, and I be pleasing in his eyes, let it be written to reverse the letters devised by Haman the son of Hammedatha the Agagite, which he wrote to destroy the Jews which are in all the king's provinces: (6) For how can I endure to see the evil that shall come unto my people? or how can I endure to see the destruction of my kindred?

(7) Then the king Ahasuerus said unto Esther the queen and to Mordecai the Jew, Behold. I have given Esther the house of Haman, and him they have hanged upon the gallows, because he laid his hand upon the Jews. (8) Write ye also for the Jews, as it liketh you, in the king's name. and seal it with

the king's ring for the writing which is written in the king's name, and sealed with the king's ring, may no man reverse.

(9) Then were the king's scribes called at that time in the third month, that is, the month Sivan, on the three and twentieth day thereof ; and it was written according to all that Mordecai commanded unto the Jews, and to the lieutenants, and the deputies and rulers of the provinces which are from India unto Ethiopia, an hundred twenty and seven provinces, unto every province according to the writing thereof, and unto every people after their language, and to the Jews according to their writing, and according to their language. (10) And he wrote in the king Ahasuerus' name, and sealed it with the king's ring, and sent letters by posts on horseback, and riders on mules, camels, and young dromedaries: (11) Wherein the king granted the Jews which were in every city to gather themselves together, and to stand for their life, to destroy, to slay, and to cause to perish all the power of the people and province that would assault them, both little ones and women, and to take the spoil of them for a prey, (12) Upon one day in all the provinces of king Ahasuerus, namely, upon the thirteenth day of the twelfth month, which is the month Adar. (13) The copy of the writing for a commandment to be given in every province was published unto all people, and that the Jews should be ready against that day to avenge themselves on their enemies. (14) So the posts that rode upon mules and camels went out, being hastened and pressed on by the king's commandment. And the decree was given at Shushan the palace.

(15) And Mordecai went out from the presence of the king in royal apparel of blue and white, and with a great crown of gold. and with a garment of fine linen and purple: and the city of Shushan rejoiced and was glad. (16) The Jews had light, and gladness, and joy, and honour. (17) And in every province, and in every city whithersoever the king's commandment and his decree came, the Jews had joy and gladness, a feast and a good day. And many of the people of the land became Jews ; for the fear of the Jews fell upon them.

IX. (1) Now in the twelfth month, that is, the month Adar, on the thirteenth day of the same. when the king's commandment and his decree drew near to be put in execution, in the day that the enemies of the Jews hoped to have power over them, (though it was turned to the contrary, that the Jews had rule over them that hated them;) (2) The Jews gathered themselves together in their cities throughout all the provinces of the king Ahasuerus, to lay hand on such as sought their hurt: and no man could withstand them ; for the fear of them fell upon all people. (3) And all the rulers of the provinces, and the lieutenants, and the deputies, and officers of the king helped the Jews; because the fear of Mordecai fell upon them. (4) For Mordecai was great in the king's house, and his fame went out throughout all the provinces: for this man Mordecai waxed greater and greater.

(5) Thus the Jews smote all their enemies with the stroke of the sword, and slaughter, and destruction, and did what they would unto those that hated them. (6) And in Shushan the palace the Jews

slew and destroyed five hundred men. (7) And Parshandatha, and Dalphon, and Aspatha, (8) And Poratha, and Adalia, and Aridatha, (9) And Parmashta, and Arisai, and Aridai, and Vajezatha, (10) The ten sons of Haman the son of Hammedatha, the enemy of the Jews, slew they ; but on the spoil laid they not their hand.

(11) On that day the number of those that were slain in Shushan the palace was brought before the king. (12) And the king said unto Esther the queen, The Jews have slain and destroyed five hundred men in Shushan the palace, and the ten sons of Haman ; what have they done in the rest of the king's provinces? now what is thy petition? and it shall be granted thee: or what is thy request further? and it shall be done.

(13) Then said Esther, If it please the king, let it be granted to the Jews which are in Shushan to do to-morrow also according unto this day's decree, and let Haman's ten sons be hanged upon the gallows. (14) And the king commanded it so to be done: and the decree was given at Shushan ; and they hanged Haman's ten sons. (15) For the Jews that were in Shushan gathered themselves together on the fourteenth day also of the month Adar, and slew three hundred men at Shushan ; but on the prey they laid not their hand. (16) But the other Jews that were in the king's provinces gathered themselves together, and stood for their lives, and had rest from their enemies, and slew of their foes seventy and five thousand, but they laid not their hands on the prey, (17) On the thirteenth day of the month Adar; and on the fourteenth day of the same rested they, and

made it a day of feasting and gladness. (18) But the Jews that were at Shushan assembled together on the thirteenth day thereof, and on the fourteenth thereof; and on the fifteenth day of the same they rested, and made it a day of feasting and gladness.

(19) Therefore the Jews of the villages, that dwelt in the unwalled towns, made the fourteenth day of the month Adar a day of gladness and feasting, and a good day, and of sending portions one to another. (20) And Mordecai wrote these things, and sent letters unto all the Jews that were in all the provinces of the king Ahasuerus, both nigh and far, (21) To stablish this among them, that they should keep the fourteenth day of the month Adar, and the fifteenth day of the same, yearly, (22) As the days wherein the Jews rested from their enemies, and the month which was turned unto them from sorrow to joy, and from mourning into a good day: that they should make them days of feasting and joy, and of sending portions one to another, and gifts to the poor.

(23) And the Jews undertook to do as they had begun, and as Mordecai had written unto them; (24) Because Haman the son of Hammedatha, the Agagite, the enemy of all the Jews, had devised against the Jews to destroy them, and had cast Pur, that is, the lot, to consume them, and to destroy them; (25) But when Esther came before the king, he commanded by letters that his wicked device, which he devised against the Jews, should return upon his own head, and that he and his sons should be hanged on the gallows. (26) Wherefore they called these days Purim after the name of Pur. Therefore for

all the words of this letter, and of that which they had seen concerning this matter, and which had come unto them, (27) The Jews ordained, and took upon them, and upon their seed, and upon all such as joined themselves unto them, so as it should not fail, that they would keep these two days according to their writing, and according to their appointed time every year ; (28) And that these days should be remembered and kept throughout every generation, every family, every province, and every city ; and that these days of Purim should not fail from among the Jews, nor the memorial of them perish from their seed.

(29) Then Esther the queen, the daughter of Abihail, and Mordecai the Jew, wrote with all authority, to confirm this second letter of Purim. (30) And he sent the letters unto all the Jews, to the hundred twenty and seven provinces of the kingdom of Ahasuerus, with words of peace and truth. (31) To confirm these days of Purim in their times appointed, according as Mordecai the Jew and Esther the queen had enjoined them, and as they had decreed for themselves and for their seed, the matters of the fastings and their cry. (32) And the decree of Esther confirmed these matters of Purim ; and it was written in the book. X. (1) And the king Ahasuerus laid a tribute upon the land, and upon the isles of the sea. (2) And all the acts of his power and of his might, and the declaration of the greatness of Mordecai, whereunto the king advanced him, are they not written in the book of the chronicles of the kings of Media and Persia? (3) For Mordecai the Jew was next

unto king Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren, seeking the wealth of his people, and speaking peace to all his seed.

THE BOOK OF DANIEL

THE ABSTINENCE OF DANIEL AND HIS FRIENDS

I. 1-21. In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it. (2) And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God: which he carried into the land of Shinar to the house of his god; and he brought the vessel into the treasure house of his god.

(3) And the king spake unto Ashpenaz the master of his eunuchs, that he should bring certain of the children of Israel, and of the king's seed, and of the princes; (4) Children in whom was no blemish, but well favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans. (5) And the king appointed them a daily provision of the king's meat, and of the wine which he drank: so nourishing them three years, that at the end thereof they might stand before the king.

(6) Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah:

(7) Unto whom the prince of the eunuchs gave names: for he gave unto Daniel the name of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abed-nego. (8) But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself. (9) Now God had brought Daniel into favour and tender love with the prince of the eunuchs. (10) And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces worse liking than the children which are of your sort? then shall ye make me endanger my head to the king. (11) Then said Daniel to Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah, (12) Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink. (13) Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat: and as thou seest, deal with thy servants. (14) So he consented to them in this matter, and proved them ten days. (15) And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat. (16) Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse.

(17) As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams. (18) Now at the end of the days that the king had said he should bring them in, then the prince of the

eunuchs brought them in before Nebuchadnezzar.
(19) And the king communed with them; and
among them all was found none like Daniel,
Hananiah, Mishael, and Azariah: therefore stood
they before the king. (20) And in all matters of
wisdom and understanding, that the king inquired
of them, he found them ten times better than all the
magicians and astrologers that were in all his realm.
(21) And Daniel continued even unto the first year
of king Cyrus.

NEBUCHADNEZZAR'S DREAM-IMAGE

And in the second year of the reign of Nebuchadnezzar Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him. (2) Then the king commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to shew the king his dreams. II. 1-49.

So they came and stood before the king. (3) And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream. (4) Then spake the Chaldeans to the king in Syriack, O king, live for ever: tell thy servants the dream, and we will shew the interpretation.

(5) The king answered and said to the Chaldeans, The thing is gone from me: if ye will not make known unto me the dream, with the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dunghill. (6) But if ye shew the dream, and the interpretation thereof, ye shall receive of me gifts and rewards and great honour: therefore shew me the dream, and the interpretation thereof. (7) They answered again and said, Let the king tell his servants the dream, and we will shew the interpretation of it. (8) The king answered and said, I know of certainty that ye would gain the time, because ye see the thing is gone from me. (9) But if ye will not make known unto me the dream, there is but one decree for you: for ye have prepared lying and corrupt words to speak before me, till the time be changed: therefore tell me

the dream, and I shall know that ye can shew me the interpretation thereof. (10) The Chaldeans answered before the king, and said, There is not a man upon the earth that can shew the king's matter: therefore there is no king, lord, nor ruler, that asked such things at any magician, or astrologer, or Chaldean. (11) And it is a rare thing that the king requireth, and there is none other that can shew it before the king, except the gods, whose dwelling is not with flesh.

(12) For this cause the king was angry and very furious, and commanded to destroy all the wise men of Babylon. (13) And the decree went forth that the wise men should be slain; and they sought Daniel and his fellows to be slain. (14) Then Daniel answered with counsel and wisdom to Arioch the captain of the king's guard, which was gone forth to slay the wise men of Babylon: (15) He answered and said to Arioch the king's captain, Why is the decree so hasty from the king? Then Arioch made the thing known to Daniel. (16) Then Daniel went in, and desired of the king that he would give him time, and that he would shew the king the interpretation (17) Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions: (18) That they would desire mercies of the God of heaven concerning this secret; that Daniel and his fellows should not perish with the rest of the wise men of Babylon.

(19) Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven. (20) Daniel answered and said, Blessed be the name of God for ever and ever: for wisdon and

might are his: (21) And he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding: (22) He revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him. (23) I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee: for thou hast now made known unto us the king's matter.

(24) Therefore Daniel went in unto Arioch, whom the king had ordained to destroy the wise men of Babylon: he went and said thus unto him; Destroy not the wise men of Babylon: bring me in before the king, and I will shew unto the king the interpretation. (25) Then Arioch brought in Daniel before the king in haste, and said thus unto him, I have found a man of the captives of Judah, that will make known unto the king the interpretation. (26) The king answered and said to Daniel, whose name was Belteshazzar, Art thou able to make known unto me the dream which I have seen, and the interpretation thereof? (27) Daniel answered in the presence of the king, and said,

The secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the soothsayers, shew unto the king; (28) But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these; (29) As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter: and he that

revealeth secrets maketh known to thee what shall come to pass. (30) But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but for their sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart.

(31) Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. (32) This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, (33) His legs of iron, his feet part of iron and part of clay. (34) Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. (35) Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

(36) This is the dream; and we will tell the interpretation thereof before the king. (37) Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. (38) And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold. (39) And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. (40) And the fourth kingdom shall be strong as iron: for-

asmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise. (41) And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. (42) And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. (43) And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay. (44) And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. (45) Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.

(46) Then the king Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded that they should offer an oblation and sweet odours unto him. (47) The king answered unto Daniel, and said, Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldest reveal this secret. (48) Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of

Babylon, and chief of the governors over all the wise men of Babylon. (49) Then Daniel requested of the king, and he set Shadrach, Meshach, and Abed-nego, over the affairs of the province of Babylon: but Daniel sat in the gate of the king.

THE BURNING FIERY FURNACE

Nebuchadnezzar the king made an image of gold, whose height was threescore cubits, and the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon. (2) Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counsellers, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up. III. 1-30.

(3) Then the princes, the governors, and captains, the judges, the treasurers, the counsellers, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up. (4) Then an herald cried aloud, To you it is commanded, O people, nations, and languages, (5) That at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of musick, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up: (6) And whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace. (7) Therefore at that time, when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of musick, all the people, the nations, and the languages, fell down and worshipped the golden image that Nebuchadnezzar the king had set up.

(8) Wherefore at that time certain Chaldeans came near, and accused the Jews.

(9) They spake and said to the king Nebuchadnezzar, O king, live for ever. (10) Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, shall fall down and worship the golden image: (11) And whoso falleth not down and worshippeth, that he should be cast into the midst of a burning fiery furnace. (12) There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abed-nego ; these men, O king, have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up.

(13) Then Nebuchadnezzar in his rage and fury commanded to bring Shadrach, Meshach, and Abed-nego. Then they brought these men before the king. (14) Nebuchadnezzar spake and said unto them, Is it true, O Shadrach, Meshach, and Abed-nego, do not ye serve my gods, nor worship the golden image which I have set up? (15) Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, ye fall down and worship the image which I have made; well: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that God that shall deliver you out of my hands?

(16) Shadrach, Meshach, and Abed-nego, answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter. (17) If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. (18) But if not, be it

known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up. (19) Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abed-nego: therefore he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated. (20) And he commanded the most mighty men that were in his army to bind Shadrach, Meshach, and Abed-nego, and to cast them into the burning fiery furnace.

(21) Then these men were bound in their coats, their hosen, and their hats, and their other garments, and were cast into the midst of the burning fiery furnace. (22) Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abed-nego. (23) And these three men, Shadrach, Meshach, and Abed-nego, fell down bound into the midst of the burning fiery furnace.

(24) Then Nebuchadnezzar the king was astonied, and rose up in haste, and spake, and said unto his counsellers, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king. (25) He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God. (26) Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, and spake, and said, Shadrach, Meshach, and Abed-nego, ye servants of the most high God, come forth, and come hither.

Then Shadrach, Meshach, and Abed-nego, came forth of the midst of the fire. (27) And the princes, governors, and captains, and the king's counsellers, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them. (28) Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abed-nego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God. (29) Therefore I make a decree, That every people, nation, and language, which speak anything amiss against the God of Shadrach, Meshach, and Abed-nego, shall be cut in pieces, and their houses shall be made a dunghill: because there is no other God that can deliver after this sort.

(30) Then the king promoted Shadrach, Meshach, and Abed-nego, in the province of Babylon.

NEBUCHADNEZZAR'S DREAM OF THE TREE

Nebuchadnezzar the king, unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you. IV. 1-37.

(2) I thought it good to show the signs and wonders that the high God hath wrought toward me. (3) How great are his signs! and how mighty are his wonders! his kingdom is an everlasting kingdom, and his dominion is from generation to generation.

(4) I Nebuchadnezzar was at rest in mine house, and flourishing in my palace: (5) I saw a dream which made me afraid, and the thoughts upon my bed and the visions of my head troubled me. (6) Therefore made I a decree to bring in all the wise men of Babylon before me, that they might make known unto me the interpretation of the dream. (7) Then came in the magicians, the astrologers, the Chaldeans, and the soothsayers: and I told the dream before them; but they did not make known unto me the interpretation thereof. (8) But at the last Daniel came in before me, whose name was Belteshazzar, according to the name of my god, and in whom is the spirit of the holy gods: and before him I told the dream, saying, (9) O Belteshazzar, master of the magicians, because I know that the spirit of the holy gods is in thee, and no secret troubleth thee, tell me the visions of my dream that I have seen, and the interpretation thereof.

(10) Thus were the visions of mine head in my bed; I saw, and behold a tree in the midst of the earth, and the height thereof was great. (11) The

tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth: (12) The leaves thereof were fair, and the fruit thereof much, and in it was meat for all: the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it.

(13) I saw in the visions of my head upon my bed, and, behold, a watcher and an holy one came down from heaven; (14) He cried aloud, and said thus, Hew down the tree, and cut off his branches, shake off his leaves and scatter his fruit: let the beasts get away from under it, and the fowls from his branches: (15) Nevertheless leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts in the grass of the earth: (16) Let his heart be changed from man's and let a beast's heart be given unto him; and let seven times pass over him. (17) This matter is by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men.

(18) This dream I king Nebuchadnezzar have seen. Now thou, O Belteshazzar, declare the interpretation thereof, forasmuch as all the wise men of my kingdom are not able to make known unto me the interpretation: but thou art able; for the spirit of the holy gods is in thee.

(19) Then Daniel, whose name was Belteshazzar, was astonied for one hour, and his thoughts troubled

him. The king spake, and said, Belteshazzar, let not the dream, or the interpretation thereof, trouble thee. Belteshazzar answered and said, My lord, the dream be to them that hate thee, and the interpretation thereof to thine enemies. (20) The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth; (21) Whose leaves were fair, and the fruit thereof much, and in it was meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation: (22) It is thou, O king, that art grown and become strong: for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth.

(23) And whereas the king saw a watcher and an holy one coming down from heaven, and saying, Hew the tree down, and destroy it; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts of the field, till seven times pass over him; (24) This is the interpretation, O king, and this is the decree of the most High, which is come upon my lord the king: (25) That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will. (26) And whereas they commanded to leave the stump of the tree roots ; thy kingdom shall be sure unto thee, after that thou shalt have known that the

heavens do rule. (27) Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor; if it may be a lengthening of thy tranquillity.

(28) All this came upon the king Nebuchadnezzar. (29) At the end of twelve months he walked in the palace of the kingdom of Babylon. (30) The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?

(31) While the word was in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken; the kingdom is departed from thee. (32) And they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will. (33) The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers and his nails like birds' claws. (34) And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation: (35) And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none

can stay his hand, or say unto him, What doest thou? (36) At the same time my reason returned unto me; and for the glory of my kingdom, mine honour and brightness returned unto me; and my counsellers and my lords sought unto me; and I was established in my kingdom, and excellent majesty was added unto me.

(37) Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase.

BELSHAZZAR'S FEAST

V. 1-31. Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand. (2) Belshazzar, whiles he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein. (3) Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king, and his princes, his wife, and his concubines, drank in them. (4) They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.

(5) In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaister of the wall of the king's palace: and the king saw the part of the hand that wrote. (6) Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another. (7) The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. And the king spake, and said to the wise men of Babylon, Whosoever shall read this writing, and shew me the interpretation thereof, shall be clothed with scarlet, and have a chain of gold about his neck, and shall be the third ruler in the kingdom. (8) Then came in all the king's wise men: but they could not read the writing, nor make known to the king the interpretation thereof. (9) Then was king Belshazzar greatly troubled, and his countenance was changed in him, and his lords were astonied.

(10) Now the queen, by reason of the words of the king and his lords, came into the banquet house: and the queen spake and said, O king, live for ever: let not thy thoughts trouble thee, nor let thy countenance be changed: (11) There is a man in thy kingdom, in whom is the spirit of the holy gods; and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy father, the king, I say, thy father, made master of the magicians, astrologers, Chaldeans, and soothsayers; (12) Forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and shewing of hard sentences, and dissolving of doubts, were found in the same Daniel, whom the king named Belteshazzar: now let Daniel be called, and he will shew the interpretation.

(13) Then was Daniel brought in before the king And the king spake and said unto Daniel, Art thou that Daniel, which art of the children of the captivity of Judah, whom the king my father brought out of Jewry? (14) I have even heard of thee, that the spirit of the gods is in thee, and that light and understanding and excellent wisdom is found in thee. (15) And now the wise men, the astrologers, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof: but they could not shew the interpretation of the thing: (16) And I have heard of thee, that thou canst make interpretations, and dissolve doubts: now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and have a chain of gold about thy neck, and shalt be the third ruler in the kingdom.

(17) Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation. (18) O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour: (19) And for the majesty that he gave him, all people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down. (20) But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him: (21) And he was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild asses they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will.

(22) And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this; (23) But hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified: (24) Then was the part of the hand sent from him; and this writing was written. (25) And this is the writing that was written, Mene, Mene, Tekel, Upharsin. (26) This is the interpretation of the thing: Mene;

God hath numbered thy kingdom, and finished it. (27) Tekel; Thou art weighed in the balances, and art found wanting. (28) Peres; Thy kingdom is divided, and given to the Medes and Persians.

(29) Then commanded Belshazzar, and they clothed Daniel with scarlet, and put a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom.

(30) In that night was Belshazzar the king of the Chaldeans slain. (31) And Darius the Median took the kingdom, being about threescore and two years old.

DANIEL IN THE LIONS' DEN

VI. 1-28. It pleased Darius to set over the kingdom an hundred and twenty princes, which should be over the whole kingdom; (2) And over these three presidents; of whom Daniel was first: that the princes might give accounts unto them, and the king should have no damage. (3) Then this Daniel was preferred above the presidents and princes, because an excellent spirit was in him; and the king thought to set him over the whole realm.

(4) Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him. (5) Then said these men, We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God. (6) Then these presidents and princes assembled together to the king, and said thus unto him, King Darius, live for ever. (7) All the presidents of the kingdom, the governors, and the princes, the counsellers, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be cast into the den of lions. (8) Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not. (9) Wherefore king Darius signed the writing and the decree.

(10) Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he

kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime. (11) Then these men assembled, and found Daniel praying and making supplication before his God. (12) Then they came near, and spake before the king concerning the king's decree; Hast thou not signed a decree, that every man that shall ask a petition of any God or man within thirty days, save of thee, O king, shall be cast into the den of lions? The king answered and said, The thing is true, according to the law of the Medes and Persians, which altereth not. (13) Then answered they and said before the king, That Daniel, which is of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day.

(14) Then the king, when he heard these words, was sore displeased with himself, and set his heart on Daniel to deliver him· and he laboured till the going down of the sun to deliver him. (15) Then these men assembled unto the king, and said unto the king, Know. O king. that the law of the Medes and Persians is, That no decree nor statute which the king establisheth may be changed. (16) Then the king commanded, and they brought Daniel, and cast him into the den of lions. Now the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee. (17) And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel.

(18) Then the king went to his palace, and passed the night fasting: neither were instruments of

musick brought before him: and his sleep went from
him. (19) Then the king arose very early in the morn-
ing, and went in haste unto the den of lions. (20)
And when he came to the den, he cried with a
lamentable voice unto Daniel: and the king spake
and said to Daniel, O Daniel, servant of the living
God, is thy God, whom thou servest continually, able
to deliver thee from the lions? (21) Then said Daniel
unto the king, O king, live for ever. (22) My God
hath sent his angel, and hath shut the lions' mouths,
that they have not hurt me: forasmuch as before him
innocency was found in me; and also before thee, O
king, have I done no hurt. (23) Then was the king
exceeding glad for him, and commanded that they
should take Daniel up out of the den. So Daniel was
taken up out of the den, and no manner of hurt was
found upon him, because he believed in his God. (24)
And the king commanded, and they brought those
men which had accused Daniel, and they cast them
into the den of lions, them, their children, and their
wives; and the lions had the mastery of them, and
brake all their bones in pieces or ever they came at
the bottom of the den.

(25) Then king Darius wrote unto all people,
nations, and languages, that dwell in all the earth;
Peace be multiplied unto you. (26) I make a decree,
That in every dominion of my kingdom men
tremble and fear before the God of Daniel: for he
is the living God, and stedfast for ever, and his king-
dom that which shall not be destroyed, and his
dominion shall be even unto the end. (27) He deli-
vereth and rescueth, and he worketh signs and
wonders in heaven and in earth, who hath delivered
Daniel from the power of the lions.

(28) So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.

JONAH

THE STORY OF JONAH

I. 1—IV. 11. Now the word of the Lord came unto Jonah the son of Amittai, saying, (2) Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me. (3) But Jonah rose up to flee unto Tarshish from the presence of the Lord, and went down to Joppa; and he found a ship going to Tarshish: so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the Lord. (4) But the Lord sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken. (5) Then the mariners were afraid, and cried every man unto his god, and cast forth the wares that were in the ship into the sea, to lighten it of them. But Jonah was gone down into the sides of the ship; and he lay, and was fast asleep. (6) So the shipmaster came to him, and said unto him, What meanest thou, O sleeper? arise, call upon thy God, if so be that God will think upon us, that we perish not. (7) And they said every one to his fellow, Come, and let us cast lots, that we may know for whose cause this evil is upon us. So they cast lots, and the lot fell upon Jonah. (8) Then said they unto him, Tell us, we pray thee, for whose cause this evil is upon us; What is thine occupation? and whence comest thou? what is thy country? and of what people art thou? (9) And he said unto them,

I am an Hebrew; and I fear the Lord, the God of heaven, which hath made the sea and the dry land. (10) Then were the men exceedingly afraid, and said unto him, Why hast thou done this? For the men knew that he fled from the presence of the Lord, because he had told them. (11) Then said they unto him, What shall we do unto thee, that the sea may be calm unto us? for the sea wrought, and was tempestuous. (12) And he said unto them, Take me up, and cast me forth into the sea; so shall the sea be calm unto you: for I know that for my sake this great tempest is upon you. (13) Nevertheless the men rowed hard to bring it to the land; but they could not: for the sea wrought, and was tempestuous against them. (14) Wherefore they cried unto the Lord, and said, We beseech thee, O Lord, we beseech thee, let us not perish for this man's life, and lay not upon us innocent blood: for thou, O Lord, hast done as it pleased thee. (15) So they took up Jonah, and cast him forth into the sea: and the sea ceased from her raging. (16) Then the men feared the Lord exceedingly, and offered a sacrifice unto the Lord, and made vows.

(17) Now the Lord had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights. II. (1) Then Jonah prayed unto the Lord his God out of the fish's belly, (2) And said,

I cried by reason of mine affliction unto the Lord, and he heard me.

Out of the belly of hell cried I, and thou heardest my voice.

(3) For thou hadst cast me into the deep, in the midst of the seas, and the floods compassed me about: all thy billows and thy waves passed over me.

(4) Then I said, I am cast out of thy sight; yet I will look again toward thy holy temple.

(5) The waters compassed me about, even to the soul: the depth closed me round about.

The weeds were wrapped about my head. (6) I
went down to the bottoms of the mountains.

The earth with her bars was about me for ever: yet hast thou brought up my life from corruption, O Lord my God.

(7) When my soul fainted within me I remembered the Lord: and my prayer came in unto thee, into thine holy temple.

(8) They that observe lying vanities forsake their own mercy.

(9) But I will sacrifice unto thee with the voice of thanksgiving; I will pay that that I have vowed.

Salvation is of the Lord.

(10) And the Lord spake unto the fish, and it
vomited out Jonah upon the dry land. III. (1) And
the word of the Lord came unto Jonah the second
time, saying, (2) Arise, go unto Nineveh, that great
city, and preach unto it the preaching that I bid
thee. (3) So Jonah arose, and went unto Nineveh,
according to the word of the Lord. Now
Nineveh was an exceeding great city of three days'
journey. (4) And Jonah began to enter into the city
a day's journey, and he cried, and said, Yet forty
days, and Nineveh shall be overthrown.

(5) So the people of Nineveh believed God, and
proclaimed a fast, and put on sackcloth, from the
greatest of them even to the least of them. (6) For

word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes. (7) And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing: let them not feed, nor drink water: (8) But let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands. (9) Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not?

(10) And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did it not. IV (1) But it displeased Jonah exceedingly, and he was very angry. (2) And he prayed unto the Lord, and said, I pray thee, O Lord, was not this my saying, when I was yet in my country? Therefore I fled before unto Tarshish: for I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil. (3) Therefore now, O Lord, take, I beseech thee, my life from me; for it is better for me to die than to live

(4) Then said the Lord, Doest thou well to be angry? (5) So Jonah went out of the city, and sat on the east side of the city, and there made him a booth, and sat under it in the shadow, till he might see what would become of the city. (6) And the Lord God prepared a gourd, and made it to come up over Jonah, that it might be a shadow over his head, to deliver him from his grief So Jonah was exceeding

glad of the gourd. (7) But God prepared a worm when the morning rose the next day, and it smote the gourd that it withered. (8) And it came to pass, when the sun did arise, that God prepared a vehement east wind; and the sun beat upon the head of Jonah, that he fainted, and wished in himself to die, and said, It is better for me to die than to live. (9) And God said to Jonah, Doest thou well to be angry for the gourd? And he said, I do well to be angry, even unto death (10) Then said the Lord, Thou hast had pity on the gourd, for the which thou hast not laboured, neither madest it grow: which came up in a night, and perished in a night: (11) And should not I spare Nineveh, that great city, wherein are more than six score thousand persons that cannot discern between their right hand and their left hand; and also much cattle?
